The Fairest Argument

FOR OUR NON-CATHOLIC FRIENDS

THE FAIREST ARGUMENT

BY

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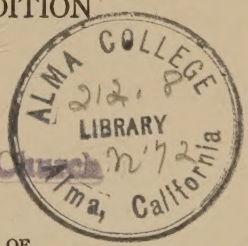
HUNTINGTON, INDIANA

THIRD EDITION

St. Mary's Church



AUTHOR OF

"Father Smith Instructs Jackson"

"Kind Words From Your Pastor"

"The Parochial School"

Numerous Pamphlets

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Preface.

The first two editions of this work have been long exhausted, and, pending this new revised edition, orders for hundreds of copies have remained on our files for months unfilled. The revision consisted mainly in the elimination of all testimony which did not contain the exact reference for verification, and in the substitution of more recent Protestant testimony for the old. The work has also been abridged to the extent of nearly one hundred pages by the omission of Part VIII, and of the *runner* testimony at the foot of each page. Moreover, the subtitle of the first edition, "The Fairest Argument," is now used as the main title.

In its present form, "The Fairest Argument" will be all that its name implies, especially in the hands of a non-Catholic, since every important point of Catholic faith and practice is defended by Protestant witnesses of note.

Briefly, the argument contained in this volume is as follows:

(1). A whole host of informed Protestant scholars confess that the teaching, practice and history of the Catholic Church are grossly misrepresented.

(2). When such men speak their real convictions their utterances are as laudatory of the Church as those of our professed enemies and of the uninformed are condemnatory.

(3). Since no Protestant demands more of the Christian than *faith and works,* he can find no reasonable fault with the Catholic Church, whose mem-

bers both *believe more* and *do more* for salvation than any or all others. This is conceded by abundant Protestant testimony.

(4). The non-Catholic reader is given the *correct conception* of Christ's Church, which is fundamental to the proper appreciation of her teachings, practices, and her never-sacrificed principles.

(5). The separate teachings of the Church are briefly, but clearly explained, and then defended by non-Catholic scholars.

(6). Catholic practices and principles are then treated, and their scriptural and rational soundness are passed on by a Protestant jury.

(7). Erroneous interpretations of the Catholic attitude towards those outside her fold, towards the State, etc., are dispelled.

(8). Finally, the weaknesses of the Protestant system, its fickleness, and its drift from Jesus, are referred to by testimony from Protestant sources only, and we let reputable Protestant historians pass opinion on the "Reformation" and its promoters.

THE AUTHOR.

Huntington, Ind.,
Low Sunday, April 15, 1917.

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Introduction.

"There is not, and there never was on this earth, a work . . . so well deserving of examination as the Roman Catholic Church."—Lord Macaulay (Ranke's History of the Popes, vol. III, p. 303).

I.

The non-Catholic, who, by study of the Catholic religion or by association with Catholic people, is led to regard the Catholic Church with favor, wonders why all his countrymen do not entertain the same kindly feeling towards this Church and her members.

He asks: What reasonable exception can be taken to Catholic belief or Catholic life? Do not Catholics believe all that the Protestant world considers essential? Do they not fulfill as well as any other Christian body the "great commandment of the love of God"? They say their morning and night prayers—pray even before and after meals—and not only do they attend divine services every Sunday, even if the same be conducted at an inconvenient, early hour, but thousands of Catholics go to church to worship God every day in the week. Catholic churches are always open, and they are the only ones in which a worshipper can be found every moment of the day.

And do they not fulfill as well as any other Christian body the next greatest commandment, that of the "love of the neighbor"? Let all other religions combined point to as many hospitals, homes for the aged, the poor, the orphan, and the unfortunate, as Catholics have created in this land. Then are not the world's leading educators and statesmen declaring the Catholic Church to be right in her attitude towards the great social questions of the day, such as marriage, education, etc.?

The man who has a chance to observe Catholic life and who does not look at the Church with one eye (and that the right eye) shut, must concede that our non-Catholic questioner is right. But many who have never been in a Catholic church, who could not define a single Catholic doctrine (but who have read or heard much about the Church somewhere) will interpose: The unfriendliness of people toward the Catholic Church is due to other reasons, among which are the following:

1. Whereas Catholics might worship God as well as the members of other religious bodies, they worship others than God, such as the Virgin Mary and the Saints;

2. Whereas they might believe all that the Protestant world considers essential, they accept many things for which there is no stronger foundation than human traditions;

3. Whereas they exercise great charity towards the unfortunate, their Church fosters ignorance;

4. The Catholic Church is so intolerant of all other religions;

5. She exercises such tyrannical authority over her members;

6. The life which her clergy and religious lead cannot be commended;

7. Being so opposed to our public school system and so loyal to a foreign ruler, Catholics and their Church, by being encouraged, might eventually be a grave danger to our now glorious Republic.

These charges have been heard and accepted by a large percentage of our people, and if they are based on facts, then all praise to those who denounce Catholics and the religion they profess, but "Amen" should not be answered to them without examination. The

proverbial fairness predicated of the American people, when hearing and passing judgment on any person or organization, wants facts; and especially would want facts in the case under consideration, where the oldest and numerically strongest institution in the world is concerned. Now we propose to submit a "fair argument," to fair readers, by adducing only Protestant authorities to refute these charges.

II.

But before examining the charges one by one, and before scrutinizing the character of those who proffer the charges, we cannot overlook a fact, insinuated by our non-Catholic questioner, and corroborated by experience, which throws considerable suspicion on the charges, to say the least. It is this: That in the larger cities and in localities where Catholics are most numerous, least prejudice or dislike for the Catholic Church prevails and the friendliest feeling towards Catholics exists, whilst the worst bigotry reigns and is displayed towards the Church in those places where there are no Catholics, or so few of them that there is no Catholic life to observe. Should not the contrary be the case, if the Church were that intolerant, tyrannical, ignorance-fostering institution? If her clergy were dishonorable, crafty men, and her teachings and principles inimical to American institutions? I say ought not the greatest prejudice against her prevail, not where she wields no influence and could do no harm, but where her members outnumber the combined membership of all other denominations and where they are growing most rapidly? The *Booklover's Magazine* (1909) had something to say on this subject, upholding our contention that the Church is admired most and praised most where she is seen in her true colors:

"The growth of the Roman Church in the United States

is one of the most striking facts of history—and she has also gained the popular good will, or at least a favorable prepossession, and she has conquered respect. At present those who look upon her most favorably are that large and influential class of men whose antecedents were Protestants, but whose actual connection with a Protestant church is little more than nominal. They know enough of Protestantism to make them alive to its faults, and they know just enough of Catholicism to make them admire its excellencies. These men care little for the theological and ecclesiastical questions which separate Rome and Protestantism. They are legislators, city officials, railroad men, editors, managers of large business interests. Whenever their dealings bring them in contact with a Roman Catholic institution, they find an organization which knows its own mind, knows what it wants, has some one who can speak for it officially and finally. They see that it maintains discipline among its own members, and seems at the same time to retain their affection. They are attracted, in a word, by its practical, business-like efficiency, and are repelled by the opposite qualities in Protestantism. They have not made their submission, and it remains to be seen whether or not they will. But they are favorably disposed, so far as they are informed."

Observe that the writer says "Those who look upon the Catholic Church most favorably are that large and influential class whose antecedents were Protestants," and again, "they are favoraly disposed so far as they are informed." And how have they been informed? By observing Catholic life, by witnessing the effect of Catholic principles enforced, by having their children educated in Catholic colleges and academies, where they come in close contact with the very clergy and religious whose lives our prejudiced informants declare to be uncommendable

III.

It is an indisputable fact, then, that prejudice against Catholics and their Church does not result from observation, but from education. By recalling to mind

how St. Paul, at one time of his life, regarded the Christian Church like the worst bigots do the Catholic Church, and thought he acted well in persecuting it; recalling how many people hated Christ worse than any one hates pope, bishop, or priest; recalling how Christ foretold that His disciples, like their Master, would be calumniated, persecuted, ill-treated, and have all kinds of evil things said of them—the honest reader will imagine it *possible* at least that the Catholic Church has been misrepresented. If in addition, we convince him that his informants (even if they chanced to be his own parents or preachers) were wrong; that numerous Protestant witnesses of note speak eloquently in defense of the Catholic Church; that the book he read was written by some enemy who deliberately misrepresented Catholic belief or historical facts; that the anti-Catholic lecturer he heard was one who, for vile conduct, was turned out of the Catholic Church, or whose motive for maligning the Church and her people was the collection after the lecture or the door receipts; I say,—convince the honest reader that he has been imposed upon, and he will assume a favorable attitude toward the Church which had been dealt with so unfairly.

Every priest has met with this experience over and over in instructing converts. He has found them to have the strangest impressions concerning Catholic belief, and has laughed with them at the absurd construction they had placed on Catholic practices; he has pitied them for having believed the most horrid things concerning priests, monks, and sisters, and has shared in the sorrow that they felt for misjudging so terribly a large body of their fellow citizens. Yes, any convert to the Catholic faith will tell you how different is the real Catholic Church from the Catholic

Church which he read and was taught so much about when still a Protestant. When we ask people where they gather such impressions, one will answer: "Why, I have read horrible things about the Catholic Church in many a book, and in some books written by persons who were once Catholics, for instance 'The Devil in Robes,' 'Maria Monk,'" etc. Another will reply: "I have heard nothing but such outrageous things about Catholics from my childhood — both at home and at Sunday-school—and there were no Catholics in our neighborhood from whom I could learn differently." Still another will tell what he heard from the mouth of one who declared himself to be an ex-priest, and therefore who was in position to know all about the Catholic Church.

IV

Here are some things not taken into account by such persons:

1. If the Catholic Church has been the object of attack in many a book, it must be remembered: (a) That this Church is 1,900 years old, and, being the inveterate foe of unbelievers and wrong-doers, she must of necessity have created many an enemy. (b) That in most countries of Europe those who oppose any or all religion know little or nothing about any other church than the Catholic. (c) That the promoters of new religions know that there is only one way of procuring members, and that is by engendering prejudice against the parent religion. (d) That Christ foretold that persecution and misrepresentation would be a mark of His religion. (e) That history bearing on religion has been poisoned. This is plain from the amount of revision that is being done in new editions of historical books, and even of encyclopedias.

2. If any of the rising generation are taught from infancy to look with disdain on everything Catholic, it must be remembered that a few generations back their grandparents were influenced by the Puritan hatred which existed in our land and which has been fostered by strongly prejudiced denominational papers, as well as by many professedly anti-Catholic sheets. Or if they came from countries where some Protestant religion is the State religion they inherited an almost innate antipathy towards the Catholic religion.

But realizing that the number of our countrymen, whose dislike for the Catholic Church has become a second nature, is still quite large, and that these relish the horrible tales fabricated by our enemies, the writer feels that if he can offer an argument which will convince even this class of people, he owes it to them to present it.

How does the Catholic Church feel in the face of such opposition? She regards it *as a mark of divine favor and of her own divine origin.*

"But thou hast fully known....what persecutions I endured, and out of all the Lord delivered me" (Tim. III, 11); "You shall be hated by all men for my name's sake" (Matt. X, 17); "In the world you shall have distress: but have confidence; I have overcome the world" (John XVI, 35); "We are reviled, and we bless; we are persecuted, and we suffer it" (Cor. IV, 12); "We suffer persecution, but are not forsaken" (2 Cor. IV, 9); "If they have called the Master of the house Beelzebub, how much more them of his household' (Matt. X, 25)?

Christ's Kingdom was not to be of this world: it would be antagonized by the world. Who was more misrepresented than Christ Himself? Was there not an organized effort in His country to prejudice the people

against Him? Was He wrong and the ones who killed Him right? The true Church of God was persecuted from the beginning and opposed most when she was admittedly best, in her golden age. In those first three centuries every Pope, like the Master, died a martyr. Hence because of persecution in its different forms, the Catholic Church resembles her Master more than if the world were friendly to her.

In this volume more than five hundred Protestant witnesses depose testimony favorable to the Catholic Church.

PART I.

Dispelling the Mists for Clearer Vision.

If our reader can be convinced that the Catholic Church is shamefully misrepresented, that non-Catholics, otherwise well-informed, are quite ignorant of her actual belief and practices, he will not be so sure that his own information concerning us is correct. If in addition, it is made clear to him that his past informants were biased by an unreasonable prejudice, his disposition to listen to us will be still more favorable. In Chapter I. we shall prove by Protestant authorities that misrepresentation and ignorance of the Catholic Church abound. Chapter II. will deal with Prejudice; and in Chapter III. we shall give the floor to many ministers who are correctly informed about us and are willing to speak their mind.

CHAPTER I.

The Catholic Church is Shamefully Misrepresented.

"Blessed are ye when they shall revile you, and speak all that is evil against you untruly, for My sake." —Matt. V, 11.

Read this array of testimony deposed by learned Protestants, and you will not be so sure that the impressions you have had, are correct.

DEAN STANLEY.

("Life and Let. of Dean Stanley," Vol. 1, p. 151.)

"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

DR. SCHAFF.

("Polit., Eccl., etc., Cond. U. S.," p. 239.)

"The Roman Catholic Church is bemired from day to day with all possible calumnies."

DR. JOHNSON.

("His Relig. Life," etc., p. 149.)

"In the present day there is much vituperation of Roman Catholic belief."

DR. NIGHTINGALE.

(Methodist.)

("Rel. of All Nations," p. 65.)

"In scarcely a single instance has a case concerning them (Catholics) been fairly stated; the channels of history, not grossly corrupted."

COBBETT.

(History of the Protestant Reformation, p. 20)

"The society for 'promoting Christian Knowledge' is continually putting forth publications, the object of which is to make the people believe that the Catholic religion is 'idolatrous and damnable.' . . . I have shown you how grossly we have been deceived, even from our infancy. I have shown you, not only the injustice, but the absurdity of the abuse heaped by our interested deluders on the religion of theirs and our fathers."

HYNDMAN.

(In "Hist. Basis of Socialism in England," p. 15)

"Protestant divines fail to discover anything but luxury, debauchery and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent it."

REV. CHARLES C. STARBUCK (Presb.)
(Andover, Mass.)

"'In the country of the blind the one-eyed man is king,' and therefore I hope I am not guilty of a very alarming vanity in giving myself considerable airs of superiority in this direction above my fellow-Protestants. I have been asked how I came to have so good a knowledge of Catholic theology. I am not deeply learned, but I think I may say that what knowledge I have is accurate. For a quarter of a century I have enjoyed constant access to one of the largest theological libraries of the country, and that I have given myself up almost wholly, to the study of Catholic matters, taking great pains to compare and correct, to distinguish opinion from dogma, and reigning from dubious opinion, and to pursue the intricacies of jurisdiction so far as easily possible for a New England Protestant. One of my fellow-Protestants has signified to me that I knew too much about the matter to be trusted to write of it, evidently believing that for a child of the Reformation ignorance is the mother of efficiency. Indeed, my knowledge of these matters has been imputed to me in all forms, by A. P. A. acquaintances, as a misdemeanor, and almost a crime. One or two of them (not acquaintances) have threatened to hang me for knowing too much for the good of the cause."

REV. WASHINGTON GLADDEN (Prot.).
(At Cleveland, Ohio, November 8, 1914).

"It is sickening to note the morbid eagerness to make public against Catholics, to search out and magnify all that is discreditable to them; to put the worst construction on all that they say or do; never, by any inadvertence, to note a point in their favor; and sometimes, alas, to give currency to the most fiendish fabrications and forgeries, attributing to them crimes and

atrocities of the most diabolical character. Nothing more infernal than that alleged oath of the Knights of Columbus has ever been produced, I think, by human malignity. It has been proven, again and again, in court, to be a forgery, and the publishers of it have been condemned and punished for libel; but it is still in circulation; a copy of it came to my table one day last week. It is simply amazing that anybody should expect any credit to be given to a concoction so monstrous; but it is more astonishing to know that it has been accepted as a genuine document by hundreds of thousands of church members. Oh, fellow men, isn't there honor, and decency, and manliness enough among Protestant Christians to put an end to such hellish calumnies as these? If Protestants and Catholics are to be friends, it means not only that we must stop circulating lies and forgeries and misrepresentations, but that we actually begin to try to see how many good things we can find to say about each other; how many points there are in which we agree; how many great interests we have in common. Really there is much on which we could build a real friendship."

PROFESSOR J. S. BREWER.

(Preface to Letters and Papers of Henry VIII., p. 80 n.)

"Had Foxe, the Martyrologist, been an honest man, his carelessness and credulity would have incapacitated him from being a trustworthy historian. Unfortunately, he was not honest; he tampered with the documents that came into his hands, and freely indulged in those very faults of suppression and equivocation for which he condemned his opponents."

DR. LITTLEDALE.

(In Innovations, p. 16.)

"Two mendacious partisans, the infamous Foxe and the not much more respectable Burnet, have so

overlaid all the history of the Reformation with falsehood, that it has been well-nigh impossible for readers to get at the facts."

SIR FRANCIS PALGRAVE.

(In "History of Normandy and England," vol. I, p. 47.)

"Abstractedly from all the influences which we have sustained in common with the rest of the civilized commonwealth, our British disparagement of the Middle Ages has been exceedingly enhanced by our grizzled ecclesiastical or church historians of the sixteenth and seventeenth centuries; men who, instead of vindicating the Reformation by the advocacy of reverence for holy things, obedience, love, charity, sought to establish righteousness through vengeance, and in all things rendering evil for evil. 'Hate your enemies' is with them the Law and the Prophets. These 'standard works' accepted and received as Canonical Books have tainted the nobility of our national mind. They are wrong when on the right side, false when true. Never do these writers or their school, whether in France or in Great Britain, Voltaire, Mably, Hume, Robertson, or Henry, treat the clergy or the Church with fairness, not even with common honesty. If historical notoriety enforces the allowance of any merit to a priest, the effect of this extorted acknowledgment is destroyed by a happy turn, a clever insinuation, or a coarse inuendo. Consult for example Hume when compelled to notice the Archbishop Hubert's exertions in procuring the concession of Magna Charta; and Henry, narrating the communications passed between Gregory the Great and St. Augustine."

J. M. HEMMEON (Meth.)

(Wolfville, N. S.)

"It is a strange and lamentable fact that not one Protestant in ten thousand knows the truth about the

teaching and practice of the Catholic Church. . . . Not one Protestant in thousands ever seeks information concerning the Catholic Church from Catholic sources. . . . They generally believe a distorted caricature and call it Romanism."

REV. T. B. THOMPSON.
(Congregationalist—Chicago.)

"In all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances."

THE ROANOKE (Va.) TIMES.
(February 4, 1914)

"We hate a lie and a liar, a slander and a slanderer. No intelligent observer of human events can question the vast good the Catholic Church has done in the world, or can have any feeling but detestation and contempt for those who question the general purity of its priesthood and the women of its faith who dedicate their lives to the service of God and humanity. Nobody who has known or seen anything of the Sisters of Charity, of the Little Sisters of the Poor, or any of the other Catholic sisterhoods and orders, can feel for them anything but the most profound reverence and affection."

CHATTANOOGA (Tenn.) TIMES.
(November 15, 1914)

"The slanders of the Catholic clergy and the foul aspersions that have been laid against the good women, who constitute the various sisterhoods of the church, have been so often exploded and exposed that none who have respect for their own intelligent judgment now believe them.

"There is nothing new in this most recent propaganda, but it is based upon the same old slanders that

have been so often exposed and refuted. The burden of these charges is that the Church is engaged in a secret conspiracy to capture the government of the United States and to add this fair land to the empire of the Pope, who is to be restored to temporal power; that the churches are arsenals where arms and ammunition are being collected and stored against the time when the order to strike will be issued; that the Catholic clergy are all in a conspiracy against this Republic and engaged in carrying out a devilish plan of destroying the morals of the country, etc., and other such like calumnies, too numerous and too vile to mention."

VICTOR (N. Y.) HERALD.
(October 9, 1914)

"Would the distributors of slander, of drainings from the cesspool of imagination, have me reject the evidence gained from long association with splendid fellow citizens who are members of the great Church so foully attacked, and accept the statements that the clergy and laity of the Roman Catholic Church are morally corrupt and at heart disloyal to the United States? If such are the purposes sought to be accomplished by sending me these nasty publications the sender may as well cease to send them, and I heartily wish he would.

"I am not a member of the Roman Catholic Church. I have never been asked to defend it. I have the utmost respect for it as a magnificent organization which is successfully working for the uplift of mankind, whose good influence is felt throughout this broad land and over the world. Many of its members are my personal friends and I have found the measure of their patriotism, their loyalty and their integrity to be in exact proportion to their devotion to their Church and their obedience to its teachings."

TROY (N. Y.) STANDARD PRESS.
(December 9, 1913)

"This campaign of calumny and vilification against the Catholic Church is being conducted in the most unscrupulous manner, by papers published or circulating in our own state. Calumnies against priests and sisters are invented, individual offenses generalized, facts and conditions maliciously distorted, until a dangerous state of mind is produced in the readers, especially in districts in which the people do not know priests and sisters by personal contact, a frame of mind which renders them susceptible to dangerous suggestion, ripe for hatred and ready even for violence."

CUMBERLAND (Md.) DAILY NEWS.
(February 11, 1914)

"The pity of it all, the amazing thing about it all, is that there are men and women in the country who are willing to credit the authors of this preposterous stuff."

HENRYETA (Okla.) STANDARD.
(July 23, 1914)

"If any one were to scan the news sheets of the world to secure accusations and dirty tales about members of any particular branch of the Christian religion, they could fill pages with rottenness that would appeal to the depraved minds of some members of rival churches."

"CHURCH TIMES."
(Nov. 2, 1867)

"It is noteworthy that the 'Reformatio Legum,' which continued to make heresy a capital crime, was drawn up by Cranmer with the assistance, in the main, of that prince of mischief-mongers and stirrer-up of hatred, malice, and uncharitableness, Foxe, the Martyrologist."

EVERYTHING.

(Greensboro, N. C., Dec. 11, 1915.)

"The Catholic Church is one of the biggest institutions in this world and it is going to grow as the years come and pass. There are men who have assailed it only to put money in their own coffers—unprincipled and conscienceless rascals who should serve long terms —while there are others who 'go after it' because they fear ill results.

"But with all the abuse and all the slander the Catholic Church does great good. It attends to its own business—reports to the contrary, notwithstanding—and it is one organization well worth while.

"If it grows and prospers and leaves other religious organizations behind, it is because it has the 'punch;' because it has system; because it means business and does business. We have always found much good—great good in the Catholic Church, and some of our best and most appreciated friends belong to it."

HON. MAYOR BOOKWALTER.

(Indianapolis, Ind., July 14, 1907.)

"No man can read the history of this American continent without being forced to an appreciation of what we owe as a continent to the Catholic Church. Just read the stories of Father Marquette, Father Hennepin, La Salle, Joliet and others."

GUESTS OF HONOR.

(Nov. 12, 1915, El Paso (Texas) Herald.)

"Back of the Roman Catholic Church of this day in the southwest there stretches a wonderful history of pioneer achievement, reaching back to the beginning of the white settlement. No study of southwestern history can be made without a knowledge of these foundations. Any broad view of the life of the world must take account of the service to the race that has been

performed by this stupendous and ancient organization."

YOU WILL BE BETTER BY BEING FAIR.

(Bird S. Coler, New York, in "Two and Two Makes Four.")

"It is quite possible to differ from the Catholic Church upon points of doctrine without accepting as true every fable that political animosity has invented to discredit it. We shall be better Protestants, I think, for being fair. It is by no means necessary to my Methodism or another's Presbyterianism that we shall believe there was a Pope Joan, when there was not a Pope Joan; that we shall believe a religious spirit was responsible for St. Bartholomew's massacre, when the real impelling force was secular and political. Nor need a man be now unduly excited over the right of Henry VIII to a divorce, or the question of Tudor or Stuart on the English throne to be a devout and righteous member of the Church of England. Those old questions have hardened into history; Mary Stuart and Elizabeth Tudor have gone to God, Who has judged between them, doubtless; the Guises and the younger Bourbons—and the older, too,—have long since been laid in sepulchre; Philip II is of less real importance than little Johnnie Jones who is playing outside the window. Let them all go; we have problems enough of our own without clinging to those we can never solve because the Lord in His own way solved them long before we were born. Let us not forget the past, but let us look at the past as we look at the present; let us bury its prejudices with its dead; its political animosities with its politicians. The Church of God is made up of human beings; its inspiration and authority are divine. And humanity has been weak even in the Church of God, but immeasurably weaker outside it."

CHAPTER II.

Religious Bigotry Condemned as Un-Christian and Un-American.

1. How Religious Bigotry Manifests Itself.

"How easy to believe ill, and how hard to believe good of those we hate!"

1. Among the sects it is most noticeable *in their refusal to copy Catholic practices,* even when these are no less scriptural than beautiful. A few examples will render our meaning clear:

a. Christ is the "all in all' with Protestants, yet most of them keep not the anniversary of His birth nor commemorate His death. In the Catholic Church the life of Christ is reviewed each year by her feasts; but it would not do for the sects to copy. "Believe that Christ died for you, that His merits will cover up your sins, and you will be saved" is their fundamental doctrine; yet the touching reminder of that death, 'the crucifix,' is rejected. The cross, which should be the Christian banner and flag, the emblem of hope and victory—biblical as it is—must not have a place in Protestantism, because it belonged for too many centuries to Catholicity.

b. How terrible it would be for a Protestant to make the "Sign of the Cross!" Yet, by it he would profess his faith in the two greatest mysteries of religion—the Trinity and the Redemption.

c. Images of Jesus and of His holy Mother were piously revered by the first Christians. And what is so calculated to win man's love as the outstretched arms and the exposed heart of a statue of Jesus, inviting all who are weary and heavy laden to Himself? But granted that representations of Heaven's inhabitants would lend an air of sacredness to the place of

worship and make it more worthy of the name 'House of God,' they must be excluded from the new religions.

d. If "My house is a house of prayer," then all foreign, worldly and distracting thoughts should be left outside; and what could better remind a visitor to the church of this fact than the purifying water near the door? But this again savors of Catholicity—though God's people in the Old Law had it.

e. Whilst many of our non-Catholic friends might be sincere in their belief that Catholics pay too much honor to the Virgin Mary, how can they go to the other extreme and practically despise her? Can they not see that even if not obliged to honor Christ's mother, they cannot honor Christ best by contemning the mother He loved so much? Rebecca or the Indian Pocahontas might be chosen as a patroness of women, but not she whom the Bible styles "Blessed among all women."

f. The great central event of the world's history was the Incarnation of the Son of God. People cannot be reminded too often of, nor thank God sufficiently for it. Catholics are reminded of the same three times a day by the ringing of the "Angelus bell." Is this not deserving of imitation?

g. Ceremonies are so naturally associated with every kind of a celebration or service that they are strictly observed in every institution from our National Soldiers' Home down to the most recently organized lodge; an ordinary meeting according to parliamentary rules must not be without ceremonies. The ban is put on them only by the different religious denominations in order to differ from the Catholic practice. (Bible authority for the same is abundant).

h. Nothing is emphasized more in the Bible than the benefit of Fasting and Abstinence. God's very first commandment to a human creature was one of absti-

nence; John the Baptist, "the greatest man born of woman," prepared for his mission by rigorous abstinence; and Christ Himself fasted forty days in the desert. "Follow in His steps" is frequently urged by our Protestant preachers, but not in this point, for it would be clinging to the old order of things.

i. Friday abstinence from meat observed by Catholics is made little of, yet call our attention to any practice in the Christian life more beautiful in its significance and more pleasing to God than this. If it will ever be our privilege to see God face to face in Heaven we shall owe it above all else to our Savior's bloody death on that never-to-be-forgotten Friday. This great act of our Lord's love should ever be vivid in our memory, and what is better calculated to stamp it indelibly upon us than a forcible weekly reminder? And must not the Savior be pleased to see us deny ourselves flesh on that day of the week on which His blessed virginal flesh was torn into shreds for us?

j. The only thing which most of the sects have accepted from Rome is the Bible, and that more inconsistently than anything else. The authority of the Bible depends: First, on the various books of which it is composed being the word of God; secondly, on the original writings, which are no longer extant, having been correctly copied and translated. Both these fundamental points are taken for granted unless they are accepted on the sole authority of the Catholic Church. Considering that the Roman Church had the Bible to herself for over a thousand years before the first Protestant religion was born, how can non-Catholics, believing as they do concerning the Church, assume that the book called the Holy Bible is the "Word of God," or that the translation of mere copies of originals long since lost, are trustworthy?

It is true, the older Protestant denominations, such as the Lutheran and the Episcopalian, did not reject everything Catholic; they still retain ceremonies, vestments, crucifixes, statues (at least of our Savior); they commemorate the principal events of Christ's life by feasts, etc. But one should think that the modern churches which require their members to subscribe to very little doctrine, but which try to win people by an appeal to the feelings, to the heart, should have been more careful to retain these things. At revival services, what would be better calculated to "give religion and produce change of heart" than the crucifix? A statue representing the Savior's love, an image of the purest and holiest of women with the child Jesus in her arms? Carved figures of angels were required by God nearest to the very "Holy of Holies" in Solomon's temple; the temple itself was literally covered interiorly with "figures and carvings" (1 Kings, vi. 29-35); even in their underground churches the first Christians, who were surely taught the "pure Gospel," had their representations of Christ, of His Mother, of other saints. As incentives to devotion (of course not for purposes of worship) nothing could be more appropriate for God's house.

It is certainly unreasonable to oppose EVERYTHING in the old Church. In other matters we call the extreme fault-finder a fanatic, and do not trust his judgment. Anent this,

REV. J. W. NEVIN, D. D.
("Early Christianity," ap. Appel's Life of J. W. Nevin, D. D., p. 341).

"Of all styles of upholding Protestantism, we may say that is the worst, which can see no sense or truth whatever in Catholicism, but holds itself bound to make it at every point as bad as possible."

2. *Prejudice influences the Press.* In the mes-

sages that come from Catholic countries through the Associated Press, reports are colored, the truth suppressed, evils exaggerated, in fact, news is fabricated. Our Cathalic papers are kept busy showing up the falsity of "news," because irrefutable denials invariably follow the cablegrams, which carry unfounded stories about Catholic matters. Most glaring injustices done the Church, her clergy, or her people, are reported with a comment which betrays open approval.

And even in our country, when reviewing the deliberations of Catholic conventions, or when dissecting a sermon or address of a Catholic prelate, the Press so frequently passes by ninety-nine good things, whilst it reports with big head-lines one or other utterance, to which exception might be taken (by some twisting) by the non-Catholic world.

3. *Bigotry reveals itself in Politics.* The man whose name is considered for nomination to an office might be a member of any sect, from Lutheranism to the Holy Rollers; he might be a rank atheist, and his religious views are not taken into account. But let him be a Catholic, and no matter how much above reproach his character, many will work for his defeat solely because of his religion. Roosevelt, when President, found it necessary to rebuke this element in our population by a public document.

4. We have referred to the hostility of the denominations as instanced by their opposition, on principle, to Catholic practices. The same is manifest in almost every issue of their religious publications, in their addresses at assemblies, conferences and conventions; in the anti-Catholic literature which they help to circulate.

5. Antipathy, which is little short of diabolic, is noted, (a) in the existence of several organs, whose

sole raison d'etre is to attack and revile the Catholic Church, such as *"The American Citizen," "The Menace,"* etc.; (b) in the encouragement given by many Protestant ministers to such characters as are exposed in Part VIII of this volume; (c) in the means employed to counteract Catholic influence.

6. Bigotry is promoted by the so-called historical novel and partisan books of history (?), like Lord's "Beacon Lights," Ridpath's "History of the World," etc.

7. Bigotry *organizes* itself periodically for more effective work against the Catholic Church. Within the memory of many is the Knownothing Party and we all know of the A. P. A., of the "Guardians of Liberty," etc. I speak of our country, for in Europe organized campaign against the Catholic Church by the enemies of all religion has been at play for years.

While these different evidences of bigotry are also the chief agencies in sustaining and promoting the same, there are in all the so-called Protestant countries observant men, who regard the Catholic Church as the world's greatest influence for good.

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2. It Is Most Un-American.

"No religious test shall ever be required as a qualification to any office or public trust under the United States."—Constitution of the United States, Article VI, Section 3.

Read what these true-blue Americans say about religious bigotry, and you will do your utmost to counteract its further spread:

GEORGE WASHINGTON.
(March 12, 1790)

"I hope ever to see America among the foremost nations in examples of justice and liberality; and I presume your fellow citizens will not forget the patriotic

part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the *Roman Catholic faith* is professed."

Again in an order issued by him on the 5th of November, 1775, prohibiting fanatics of Boston from burning the Pope in effigy, Washington says:

"As the commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so devoid of common sense as not to see the impropriety of such a step. It is so monstrous as not to be suffered, or excused; indeed, instead of offering the most remote insult, *it is the duty to address public thanks to our Catholic brethren,* as to them we are indebted for *every late success* over the common enemy in Canada."

August 15, 1787, Washington wrote to Lafayette: "Being no bigot myself to any mode of worship, I am disposed to indulge the professors of Christianity in the choice of that road to heaven which to them shall seem most direct, plainest, easiest and least liable to exception."

ABRAHAM LINCOLN.

("Recollections of Abraham Lincoln,"—Lamon)

"I am not a Know-Nothing, that is certain. . . . When the Know-Nothings get control it will read: 'All men are created equal, except negroes, and foreigners, and Catholics.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be taken pure, and without the base alloy of hypocrisy."

DANIEL WEBSTER.

(Speech at the New England Society's Dinner, Dec., 1851)

"In our day there is a more enlarged and comprehensive Christian philanthropy, and a conviction pre-

vails, justified by the experience of our government, that all sects and denominations may be safely tolerated. We are Protestants, generally speaking, but we all know that the gentleman who presides at the head of the Supreme Judicature of the United States is a Roman Catholic. No man supposes that the judicature of the country is less safe or that justice is dispensed with less certainty and purity because the chief justice is a sincere and ardent adherent of the Catholic religion. And so in every department of society. In both Houses of Congress, in all departments of the government, Catholics and Protestants of all denominations take part on equal terms. It is established as our principle that a man's religion is a matter above human law, because he is responsible to none but his Maker for it. Religion is a communication between man and his Maker."

PRESIDENT WOODROW WILSON.

(Before the Manhattan Club, N. Y., Nov. 4, 1915)

"There is another danger that we should guard against. We should rebuke not only manifestations of racial feeling here in America, where there should be none, but also every manifestation of religious and sectarian antagonism. It does not become America that within her borders, where every man is free to follow the dictates of his conscience and worship God as he pleases, men should raise the cry of church against church. *To do that is to strike at the very spirit and heart of America.*"

EX-PRESIDENT ROOSEVELT.

(New York Herald, Oct. 13, 1915)

"Any political movement directed against any body of our fellow citizens because of their religious creed is a grave offence against American principles and American institutions. It is a wicked thing either

to support or to oppose a man because of the creed he professes. This applies to Jew and Gentile, to Catholic and Protestant, and to the men who would be regarded as unorthodox by all of them alike."

EX-PRESIDENT WILLIAM H. TAFT.
(December 20, 1914)

"There is nothing so despicable as a secret society that is based upon religious prejudice and that will attempt in any way to defeat a man because of his religious beliefs. Such a society is like a cockroach—it thrives in the dark. So do those who combine for such an end and work in secret and in the dark."

VICE PRESIDENT MARSHALL.
(At Indianapolis, Sept. 8, 1912).

"Under our form of government the right is given to every man to worship God according to the dictates of his conscience. He is guaranteed complete liberty in this respect. The trouble is and has been that many do not worship God at all."

W. J. BRYAN.
(The Commoner, Aug., 1915)

"Those who have come into intimate acquaintance with representative Catholics did not need to be informed that they do not concede to the Church authorities the right to direct their course in political matters, but many Protestants, lacking this knowledge which comes with personal acquaintance, have been misled."

GOVERNOR SAMUEL McCALL (Mass.)
(The Boston, Mass., Globe, Feb. 12, 1915).

"Denominations may fairly dispute about their creeds, but even as between them, Henry Ward Beecher, once declared that the church that fosters religious intolerance needs another Christ to die for it.

"It is the first duty of the citizen to strive to allay

suspicion and distrust, but to augment them and array political parties on the alignment of religious creeds for the purpose of gaining office, is to forswear that which makes one most proud to be an American."

GOVERNOR W. S. HAMMOND (MINN.)
(The Tribune, Minneapolis, Oct. 13, 1915)

"I believe thoroughly that no order of citizens in this country is more patriotic and more devoted to America today than the Knights of Columbus of America. Belief in country and in church can go together."

GOVERNOR PHILLIP (WIS.)
(October, 1915).

"Whoever says that a Catholic is not a good citizen, does not know him. The Catholic is made of the sort of stuff that built up a good Union army, and if needed again would readily respond."

EX-GOVERNOR FOSS (MASS.)
(October, 1915).

"I do not criticize the adherents of any faith. I admire a man who is strong in his religious beliefs. I am strong in mine and I have a special sympathy for those good people who, *misled by dishonest misrepresentations, are apprehensive of the future of our public schools.* But I assure them that those against whom their fears are directed *will be found, as they have ever been, in the forefront of the fighting for American institutions on the field of battle and elsewhere in public or private life.*"

SENATOR ATLEE POMERENE (OHIO).
(Canton, O., Daily News, Oct. 12, 1915)

"We have here the right of free speech but not the right to slander; free press but not the right to libel; free conscience but not to condemn other religions than our own."

HENRY A. WISE (VIRGINIA).

(Richmond, Va., "Enquirer," Nov., 1855).

"There was tolerance, there was a firm reliance on the same one God; there was mutuality of pledge, each to the other, at one altar; and there was a common stake of sacrifice—'lives, fortunes and honor.' And who were they? There were Hancock the Puritan, Penn the Quaker, Rutledge the Huguenot, Carroll the Catholic, Lee the Cavalier, Jefferson the Free-Thinker. These, representatives of all the signers, and the signers representatives of all the people of all the colonies.

"O, my countrymen, did not that 'pledge' bind them and us, their heirs, forever to faith and hope in God and to charity for each other—to tolerance in religion, and to 'mutuality' in political freedom? Down, down with any organization, then, which denounces a separation between Protestant Virginia and Catholic Maryland—between the children of Catholic Carroll and of Protestant George Wythe. There the names stand together among the 'signatures,' and I will redeem their 'mutual' pledges with my 'life,' my 'fortune,' and my 'sacred honor,' so far as in me lies—so help me Almighty God!"

This able communication concludes with the following passage:

"I belong to a secret society, but for no political purpose. I am a native Virginian, 'intus et in cute' a Virginian; my ancestors on both sides for two hundred years were citizens of this country and this state—half English, half Scotch. I am a Protestant by birth, by baptism, by education, and by adoption. I am an American; yet in every character, in every relation, in every sense, with all my head, and all my heart, and with all my might, I protest against this secret organization of native Americans and of Protestants, to proscribe Roman Catholics and naturalized citizens.

"Now, will they proscribe me? This question weighs not a feather with, HENRY A. WISE.

"It is to be hoped that some day greater tolerance will be manifested; that the fact will be grasped that if one man is to enjoy religious liberty another man must also be allowed the same privilege."—**Davenport (Iowa) Times, Nov. 13, 1914.**

"Under our Federal and State Constitutions no law can be valid or just that interferes in any degree with religious freedom and religious tolerance.

"This is the lustre of Americanism, and those who are not true to this American spirit, to this spirit of liberty, to this spirit of equality are not true to their American citizenship; they are not true to the city, the State or the Nation."—**Buffalo Courier, July 7, 1915.**

"The men who are carrying on this hellish warfare know well that they are absolutely opposed to the spirit of Washington and Lincoln. And if they are not totally blinded by prejudice, they must know that their stock in trade is almost entirely downright misrepresentations and lies. They are false to true Americanism. It were better that they were over there, at the mouths of those cannon, instead of here, working against peace."—**Dubuque (Iowa) Times-Journal, Oct. 4, 1914.**

"Whether man is Protestant or Catholic, Jew or Gentile, Methodist, Episcopalian, Presbyterian, Baptist or a member of any other of the 275 denominations in this country, has no more to do with his citizenship than the color of his eyes or the cut of his hair."—**Public Ledger, Philadelphia, November 4, 1914.**

"To vote for or against a man solely on account of his race or his religion is to commit a gross crime against free government and to do a deadly injury to the public interest. There is no room in this republic, broad as it is, for the brand-carriers who spread the poison of race or religious hatred. **They are betrayers of the public interest, traitors to the land of their birth or their adoption, who do it.** They should be made to feel, in a manner that they will not forget, the fact that America will not tolerate such methods.—**The Duluth, (Minn.) Herald, Nov. 4, 1915.**

"It is about time that somebody uttered a solemn protest

against the increasing part religious prejudice is coming to play in American politics. This lugging in of religion into politics is a bad and dangerous business. It is un-Amercan and contrary to the spirit of our free institutions."—**Cincinnati Times-Star, Nov. 7, 1913.**

"Religious liberty is one of the basic principles of the American republic, and it has been faithfully preserved to our time. But it will not be preserved, nor will the republic be preserved, if we countenance appeals to religious prejudice in our political or even our social life."—**The Tribune, Chicago, March 20, 1914.**

"What would happen to this state, to the nation, if men who will adopt such vile tactics should gain the upper hand and take control of public affairs? How many citizens who believe in common honesty, in decent politics, in religious freedom, and who desire to live at peace with their neighbors, are willing that such methods should win?"—**The Evening World-Herald, Omaha, Nebr., Oct. 24, 1914.**

"The formation of societies or parties to give effect to a movement in favor of the members of any church or against them because they belong to the church should be frowned on by every friend of democracy and every friend of religious liberty."—**Washington Evening Star, March 27, 1915.**

"Religious bigotry is always a curse, in politics or in private life. Religious intolerance is something that we must get rid of if this nation is to be truly great."—**Passaic (N. J.) Daily News, Nov. 5, 1914.**

"The bond of citizenship is violated the moment a citizen acts in conjunction with his fellow church members to discriminate against other citizens because they are members of another church."—**Public Ledger, Philadelphia, Pa., Oct. 20, 1914.**

"If a man is honest and honored, if he be able and efficient, particularly if he has shown that he merits notice and support, it is the business of no other American what he believes. It is none of our business whether he be Jew, or Catholic, or Protestant, how he worships, or whether he worships at all."—**The Dayton Journal, Nov. 4, 1914.**

"A worthy effort to slay the un-Christian and un-American devil of religious intolerance is being made in Buffalo, where Protestants and Catholics have united in a printed

appeal to stop all derogation of members of one creed by those of another."—San Francisco Chronicle, Aug. 4, 1915.

"Every Odd Fellow knows perfectly well that with systems of faith or sect, religious or political, our Order as such has no affiliation. We not only have no controversy with any of them, but we are forbidden to enter into controversy about them. Religious and political debates under the auspices of Odd Fellowship are absolutely prohibited.—C. A. Keller, Grand Sire I. O. O. F.

"Writers and speakers all over our generous West are seeking again to arouse the intolerant spirit of a narrow Protestantism against the Roman Catholic Church and its people by the most manifestly transparent falsehoods, nearly all of which were exploded twenty years ago, during the A. P. A. propaganda. Such narrow intolerance should find no place in our generous American life."—Rev. John Williams (Episcopalian), Omaha, Nebr., Aug. 19, 1914.

"If a Protestant refuses to vote for a man because he is a Roman Catholic he is creating a bigoted mummery that will eventually destroy democracy. In justice to ourselves we should not permit a few political microbes, social wreckers and moral imbeciles to cause us to lose our faith in democracy. We should judge the standards of American people not by men who are disgracing politics, but by the demand for civil righteousness."—Rev. Percival H. Barker, Pastor of Christ Reformed Church, Newark, N. J., Feb. 22, 1914.

"The publishers of the 'Menace,' the 'Peril,' 'Watson's Magazine' and the long list of this class of papers, in order to secure money, are engaged in a campaign of treason to this republic, of sedition, of revolution, of hate, malice, falsehoods and misrepresentation"—The Jones County Times, Monticello (Iowa), May 12, 1914.

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3. It Is Most Un-Christian.

BISHOP E. E. HOSS (Meth.)
(At Memphis, Tenn., May 30, 1915).

"As we have no state church, we can have no dissenters or non-conformists. Religious bodies, like individuals, are entitled to follow their own will and judgment without begging permission to do so. My fellow-

religionists, who once in a while become the victims of a great scare, and imagine that it is necessary for them to organize themselves into secret societies and to use the methods of political parties for resisting the spread of Romanism, seem to me to betray a profound distrust in the security of their own position. I want that Church to have an open field and a fair chance. The members of it are entitled as citizens of our common country to precisely the same rights as Protestants possess."

BOB JONES—EVANGELIST.
(At Waverly, Pa., Jan. 26, 1915).

"It would grieve the Master to come back here and find us quarrelling among ourselves. God loves the Roman Catholics just as much as He does the Methodists. Would Jesus Christ subscribe for a paper which appeals to prejudice and hatred?"

DR. LYMAN ABBOTT.
(Brooklyn, N. Y., April 18, 1915).

"It is the business of the twentieth century to devise a way by which Catholics and Protestants can live happily together."

REV. ROBERT J. MacALPINE (Pres.)
(Buffalo, N. Y., June 7, 1915).

"All fair-minded citizens must strongly deprecate the present tendency to extreme religious bigotry that, like an ominous cloud, is spreading over the land. I believe it thus to be the duty of every priest and minister to seek to suppress it."

REV. A. M. GREY (Baptist).
(San Antonio, Texas, Aug. 23, 1915).

"As an American citizen, I will oppose with all my force and patriotism this paper, and all other agencies of every kind and character that may in any way or

manner assault the religious liberty of the Jews, the Gentiles, the Catholics, the Protestants, the Baptists, the Agnostics, the Atheists, the Infidels, or, in other words, I will oppose any interference with the rights of the American citizen to worship God according to the dictates of his own conscience."

REV. G. V. HOARD (Meth.)
(Escanaba, Mich., May 8, 1915).

"I think the heart of Christ must be continually pained at the suspicion and rancor which seems to exist between church-people. I am convinced that what Christianity now needs is that the old spirit of religious exclusiveness be laid aside, and that the spirit of toleration and charity be cultivated."

D. R. CHRISTIE.
(Kansas City, Mo., December 9, 1915).

"If a person would just be fair in his thinking he could see that the many unjust criticisms leveled at the Catholic Church are without foundation in fact whatsoever."

REV. A. A. BERLE (Congreg.)
(Before the Massachusetts Legislative Committee, 1915).

"I protest with all my might against setting Catholic and Protestant neighbors and friends against each other through secret political organizations."

DR. J. W. HILL (Meth.)
(Detroit Free Press, August 25, 1914).

"The English language is inadequate properly to express the contempt I feel for such people. I can only ask God to pity them. When small, petty men arise and attempt to bring religious differences into politics, every man who is a man should rise and fight them."

"Protestants should be ashamed to listen to unfounded attacks upon the Catholic priesthood and other institutions

of Catholicism."—**Rev. Hay Watson Smith (Presby.) Hot Springs, Ark., Feb. 20, 1915.**

"To attempt to apply a religious test in politics, is contrary to fundamental American principles. **To seek to apply such a test under the behests of a secret organization that refuses even to reveal its name, is the height of arrogance.** The fact that this new organization that proposes to dominate politics shuns the light of publicity is **sufficient in itself to brand it as a public evil.**

"Thus it behooves all good citizens to take heed lest the ravings of disseminators of sectarian hatred shall in a few brief years render futile the age-long striving for that peace and good will which are the essence of Christianity.—**Independent- Gazette, Germantown (Phila.) Pa., Aug. 13, 1915.**

"We believe **it is a duty,** on the part of true **Christians of all faiths** to antagonize such publications."—**C. O. Nelson (Prot.) Holdingford, Minn., Oct. 7, 1914.**

"Protestants who sanction their calumny and slander **exhibit themselves as evil-doers and hurt their own character.**"—**J. P. Dunn (Prot.), City Comptroller, Indianapolis, Indiana.**

"When I want a defender of the faith I won't hunt him in the gutters and the haunts of degeneracy. * * * It is a reflection on Protestantism itself"—**Protestant in New Haven Times-Leader, June, 1914.**

"A thing so noticeable in the Menace management is **insincerity,** and the **utter lack of religion** among its promoters"—**Chas. Louis Phifer, Popular Bluff, Mo., a former employe of the Menace.**

"It would seem that by this time all intelligent people would have become wise to the specific objects of this crusade"—**The Times, Chattanooga, Tenn., Nov. 15, 1914.**

"Oh, fellow men, isn't there honor and decency and manliness enough among Protestant Christians to put an end to such hellish calumnies as these?"—**Rev. Washington Gladden (Prot.), Nov. 8, 1914.**

"Its falsehoods and slanders are not only a **disgrace** to our American community, but a **terrible reflection on the intelligence** of the thousands who revel in its foulness"—**Joe Smith (Prot.), in "The Truth" (Boston), June, 1914.**

"That which you condemn in others you exhibit in your own life. Our Lord said: He what hateth his brother is a murderer"—**Rev. A. L. Moore (Prot.) Patterson, N. J.**

"It is a menace to civilization, to Christianity, to government, to the brotherly and sisterly feeling among ourselves that all of us of all faiths should strive to cultivate"—**The Roanoke (Va.) Times, Feb. 4, 1914.**

"The people who are capable of inventing such things are a social menace"—**F. A. Christie (Prot.), Meadville, Pa., Oct. 12, 1912.**

"One of the great inducing causes for the closer union of Catholics and Protestants in the future will be the necessity for combating irreligion, atheism and anarchy"—**The Westfield (N. J.) Leader, June 23, 1915.**

"Let us shun the calamity howler, the alarmist and those editors who attempt to fill their pockets by publishing the lying and riot-breeding literature that seeks to stir up hatred and enmity between Protestantism and Roman Catholicism" —**Rev. Ed. A. Rook (Bapt.), Lock Haven, Pa.**

"Men professing religion, no matter what the denomination, who permit themselves to become prejudiced against their fellows because they may differ with them on creed, and permit this prejudice to influence their actions in a trade union, are neither imbued with the spirit of religion nor are they good trade unionists. **There is no place in the trade union movement for the bigot.** Let us attend to the business of our unions; that is where our interests lie. Keep religion in its place, and that place is not in the unions"—**The Union Leader (Chicago, Ill.), Jan. 30, 1915.**

"Christ came into the world to make men love one another, and where a man fails in that and goes to hating, you may call him a Presbyterian, a Methodist, a Catholic, or an Episcopalian, he is no Christian. Of course it will be hard to draw a bill that will prevent scurrilous attacks on a man's religious faith, but if it can be done, it should be done."— **Bellevue (Ohio) Herald, February 22.**

"No man's eye will be alert and suspicious to detect evil in his fellows and gloat over it in his meditation unless there is the kindred spot of evil in his own soul which forms the dark lens through which he looks at others. I detest religious bigotry, Protestant or Roman Catholic. It has no place in our

great, free democratic world."—**Rev. C. H. Wirth (Prot.), Cheboygan, Mich., April 30, 1915.**

"Every time you read a vicious attack upon your Catholic neighbor, remember somebody is profiting thereby at your expense. How quickly would it all end, in this day of money-making, if the simoleons would cease to roll into the treasury of those who grow rich by fanning the flames of ignorance."—**The Exponent-American, Clarksburg, W. Va., April 16, 1915.**

"No real Christian, imbued with a love for Christ and His teachings, can feel towards his fellowmen anything but consideration and love. The man who feels a hatred towards his fellowmen, just because he follows the teachings given him at his mother's knee, is not, and while he holds such unmanly ideas, never will be a real true and God-loving Christian."—**Escanaba (Mich.) Journal, May 28, 1915.**

"The worst enemies of religion and social peace are the mercenary scoundrels who capitalize bigotry, keep it constantly at white heat, and get a fat living out of feeding its fires and stimulating the fears of their dupes. It is an abominable game, about on par with the White Slave Traffic and probably as profitable. It is that species of infamy which debauches the minds of its dupes, who, like the victims of the drug habit, call for stronger doses of their poison as the habit grows more fixed. Their whole stock-in-trade consists of the foulest stories about persons who have consecrated their lives to religion, education and charity inside the pale of the Catholic Church; nothing is too gross, vile and obscene to charge against churchmen and clerics of the highest character; and the unspeakable things hurled at the good women who are sacrificing their lives for the benefit of suffering humanity are so cowardly and vicious that it is a marvel that even a Southern community does not apply rope and tar and feathers to them."—**Joseph Smith (Prot.) in "The Truth," Boston, June, 1914.**

THE BETTER WAY.

"Let us make friends with Roman Catholics as widely as possible. Try and get their point of view concerning certain problems, as, for instance, that of parochial schools. Approach them on the basis of common Christian sympathies and aims. Get as close to them as possible."—**Our Best Words (Unitarian), June, 1915.**

"IF THEY HAVE PERECUTED ME, THEY WILL ALSO PERSECUTE YOU."—John XV, 20.

Parallel Comparisons.

Charges Against Christ

"We have found this man perverting our nation, and forbidding to give tribute to Caesar" (Luke XXIII, 2).

"If we let Him alone all will believe in Him; and the ROMANS will come, and take away our place and nation" (John XI, 48).

Was the Charge True of Christ?

"Render, therefore, to Caesar the things that are Caesar's" (Matt. XXII, 21).

"And Pilate, calling together the chief priests, and the magistrates and the people, said to them: You have presented unto me this man, as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man, in those things wherein you accuse Him. No, nor Herod either. For I sent you to him, and behold, nothing worthy of death is done to Him" (Luke XXIII, 13-15).

The Effect of Pilate's Decision.

"And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, crucify Him. . . . They were instant with loud voices, requiring that He might be crucified; and THEIR VOICES PREVAILED" (ibid. 20, 23).

Judas, repenting, himself brought back the thirty pieces of silver, saying: "I have sinned in betraying innocent blood" (Matt. XXVII, 3, 4).

Charges Against Church

This is the precise charge of the "Guardians" and other secret organizations, who are trying to prejudice men against the Catholic Church.

They say Rome has designs on our government, that the ROMANS (Roman Catholics) will turn it over to a foreign power.

Is the Charge True of the Church?

The Catholic Church courts investigation. She asks that her career in this country be examined, and her loyalty to Caesar will become apparent. Just as no one taught and practiced loyalty to Caesar with greater persistency than Christ did, so no church emphasizes such loyalty more than the Catholic. Her catechisms teach that disloyalty to Caesar is sinful. Loyalty to Church and loyalty to State, to God and Caesar, are most compatible, because the nature of the allegiance is different.

The Effect of Sanity's Decision.

The organizations, which plot in secret stand by earnestly accusing the Church. They will not listen to reason, but are "instant with loud voices." "Away with this man," they say. "Give us fallen Judases, the expriests; give us followers of Marx, of Voltaire, Paine."

They don't return the pieces of silver, either, like Judas did. Silver is the sole attraction in their nefarious work.

THE CHURCH'S TREATMENT BY THE WORLD IS PRECISELY AS WAS FORETOLD.

Parallel Comparisons.

Christ's Prophecy.	Its Fulfillment.
"The disciple is not above the Master, nor the servant above his lord. It is enough for the disciple that he be as his Master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?" (Matt. X, 24, 25).	As Christ, mankind's greatest benefactor, was slandered in every possible manner; as He and His apostles of peace and salvation, were even murdered, it was to be expected that the head of His Church should be slandered, and even called Beelzebub or anti-Christ.
"If you had been of the world, the world would love its own; but because you are not of the world . . . therefore the world hateth you" (John XV, 19). "You shall be hated by all nations for My name's sake" (Matt. XXIV, 9).	Churches which sacrifice unpleasant truths, are not opposed by the world. The execution of Christ's command "to teach them to observe all things whatsoever I have commanded you" (Matt. XXVIII, 20) is what makes the world hate the Catholic Church.
"If the world hate you, know ye that it hath hated Me before you" (John XV, 18). "We suffer persecution, but are not forsaken; we are cast down, but we perish not" (2 Cor. IV, 9).	This affords great consolation to Catholics; it is a sign of discipleship (Luke XIV, 27). Why be cast down, for "blessed are ye, when they shall revile you and persecute you, and speak all that is evil against you, untruely, for my sake" (Matt. V, 11).
"And all that will live godly in Christ Jesus, shall suffer persecution" (2 Tim. III, 12). "Be glad and rejoice, for your reward is very great in Heaven. For so they persecuted the prophets that were before you" (Matt. V, 12). "And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus" (Acts V, 41).	The reward is great, for "if we suffer, we shall also reign with Him" (2 Tim. 11, 12). Ignatius of Loyola prayed that the Society which he founded might be persecuted as were the apostles and the Master. This has been the experience of bishops, priests, and members of religious orders many times over, even in the last century—nay, at this moment, in Mexico.

CHAPTER III.
When Informed Ministers Speak Their Mind.

This whole volume is filled with Protestant testimony laudatory of the Catholic Church and her teachings. But in this chapter we reproduce utterances of *Protestant ministers only,* who have, without holding any brief for the Church, sung her praises. All the larger denominations are represented, and, for the most part, by their biggest men. Read carefully what they say, and you will enjoy as well as profit thereby;—and note that these declarations were all made during the past two or three years:

REV. S. L. POSTLETHWAIT (U. B.), Johnstown, Pa.
(The Daily Democrat, May 3, 1915.)

"There is a class of Protestants, who, though they would not adopt the policy of disfranchisement, are inclined to discredit the Catholic population. Their minds are full of suspicion, they are quick to credit any evil tale that may be told about the Catholics and to give it the widest currency. To me it is nauseating to note the eagerness with which some welcome and retail these stories. I am speaking now as one that is thoroughly Protestant and because Protestantism is debased and dishonored by such a controversy. Sir, *in the name of our most holy religion,* in the name of our fathers who made our cause glorious, in the name of a Christian, *I protest against all campaigns of calumny.*

"May I not suggest that after all we have a great many things that we hold in common. Our likenesses are as numerous as our differences. Let us see. Both Catholics and Protestants believe in the Bible; they accept it as the Word of God; that Jesus Christ is the Son of God; that man is a lost sinner; that Christ is

the only Savior; that the Holy Spirit enlightens and enables men to lead holy lives; that it is our duty to give the Gospel to all the world; that there is a 'Holy Catholic Church,' a communion of saints, a resurrection of the dead, a life everlasting. Are not such common grounds enough at least to make us friends? Are not these very things the only fundamental truths?

"Oh, my brethren, of all churches and denominations, what am I saying? To whom am I speaking? Am I speaking to men and women who believe in God the Father; who are known as the disciples of Christ? Must I speak with shameful face? I am standing here nineteen centuries after the angels sang peace and good will over the Judean hills, and I am trying to prove that religious people, those bearing the name of Jesus, can and should be friends. Alas! my God, has it come to this! If so, it certainly is time for us to put away every teacher who makes his appeal to prejudice and passion."

REV. CHARLES B. MITCHELL.

(Methodist, Chicago, April 6, 1914)

"I like the Roman Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very God. None of its leaders ever questions the deity of Jesus.

"I also like it because it believes in the religious training of its children, and, at great sacrifice of time and money, does it.

"I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilization. I honor that Church for what it is doing in the building and maintenance of hospitals and asylums. I honor it for its defense of the Bible, and

am almost ready to condone its futile battle against 'modernism,' for it is so tremendously in earnest to stem the tide of a godless materialism.

"I especially thank God for the stand that Church takes in this land against anarchy on the one hand and an impossible Socialism on the other. When I think of the seething masses of foreigners of a certain type in our cities, which we Protestants never produced, and thus far, at least, have been unable to touch, I thank God for a Christian Church which does touch them, and exerts its potent influence over them in such ways as to keep them from the wild vagaries of the impractical Socialist, and also from the destructive tendencies of the wild-eyed anarchist. I go to sleep every night with a firmer feeling of security, because we have in this city a branch of the Christian Church known as the Roman Catholic Church."

REV. C. L. HARBORD* (Christian).
(Kansas City (Mo.), Post, January 8, 1915)

"I have read the best church historians covering the entire history of Christian religion, both Catholic and Protestant. I have been so fair in my investigation as to let both Catholics and Protestants speak for themselves. In no other way can a man be honest in his search for truth. One of the great mistakes that most men make in their reading is, they content themselves with one side of the question. These months of research have not been without fruit. Therefore, I make the following statements:

"1. The Catholic Church has an unbroken history, back to the first century. There are 1,500 years between the first century and the Protestant religion.

"2. The history of the Catholic Church has been

*This minister has since become a Catholic.

one of unity of faith and doctrine. The history of Protestantism has been one of division, strife, contention and unrest.

"3. There is not a single truth that is taught by any Protestant body that is not taught by the Catholic Church. The Catholic Church teaches many vital truths that are not taught by any Protestant body.

"4. The great doctrines of the Catholic Church have ever been the same, while Protestantism is always changing.

"5. There is a spirit of reverence and devotion in the Catholic Church that is largely wanting in the Protestant world. Every Catholic has been taught to feel that the church is the house of God, and should be entered with holy reverence. While, be it said with shame, too often the Protestant churches are turned into play houses and club rooms."

REV. EDWIN F. SNELL.

(Congregationalist, Winnetka, Ill., May 24, 1914)

"I want to tell you in a very simple way why I love the Roman Catholic Church, and why I believe it is the duty of every Christian to love that Church sincerely.

"First. *I love the Roman Catholic Church because of what she has been.* It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary.

"For more than a thousand years Rome preserved the integrity and transmitted the vitality of the Christian gospel before ever anything like Protestant secession was dreamed of; and when the Protestant movement came it was made possible as a branch is made

possible on the vine; it grew out of the strong vitality of the mother church.

"Now I hold that it is a matter of simple decency to be loyal to one's mother. I could not respect myself if I could forget that as a Protestant I owe my very being as a Christian, I owe all the light and joy and liberty in Christ I enjoy, to the mother church. To her I owe the very existence of that Bible which I love; to her I owe the sacraments which are the symbols of our faith; to her I owe the lives of saints whose footsteps have pressed the earth, making it a holier and happier place because they have lived here. I should be a sad and vile ingrate not to love a church that has done all that and much more for me as a Christian. For fifteen hundred years the preachers and pastors, the hymn writers and the church builders, the social reformers and the mystics, the theologians and the poets of all Europe west of Russia were Roman Catholics. All our spiritual wealth as Protestants is an inherited wealth: inherited through the Roman Catholic Church.

"Secondly. *I love the Roman Catholic Church for what she is.* We do not know what beautiful Christians there are among the Catholics, because we do not know them, and they do not know how sincerely Protestants are trying to be followers of the same Christ whom they serve.

"But is it not true that the Roman Catholic Church is un-American, and is seeking to overthrow our government, and all that? I hesitate not to say that I believe it is a foul and hateful calumny. The people who say these things have not one solid fact upon which to bace their monstrous indictment. It is an utterly unworthy frame of mind for brethren in Christ to have towards each other. We must get this miserable slan der out of our minds. By every test which can be fairly

applied, the Catholic citizen stands on a par with his Protestant brother."

REV. W. A. FARMER* (Meth.), Atlanta, Ga.
(The Savannah (Ga.) Press, May 7, 1915.)

"As I look down the course of history I find that there is only one Church which has existed from the beginning of Christianity to the present, teaching one faith and being under the one ecclesiastical jurisdiction of Rome. This is established beyond doubt by scripture, tradition, patristic writing and by all history. In a word, as Cardinal Manning has so tersely put it, 'If Christianity is historical, Catholicism is Christianity.'

"It takes a mind of wonderful inconsistent, illogical and unhistorical agility to jump from the council of Nicaea to the time of Luther, ignoring in its prodigious leap twelve centuries concerned with the most important spread of the Christian faith. Alas, that the so-called reformers, in their desire to purge the Church of many unquestioned abuses, ended by actually attacking the faith itself, and attempting to give to many of its ancient formularies and practices a new meaning, entirely perversive of the original and true contents of Christian revelation.

"It is so apparent to any impartial student of church history that Christianity had scarcely made its appearance known in the world before a host of philosophical heresies arose, and with a subtle ecclecticism endeavored to incorporate it with their systems. Behold Gnosticism, Montanism, Arianism, Monophysitism, etc. The Church was compelled, and she had the divine prerogative to define faith and reject error, if the truth itself would remain incorrupt, and she did it. Hence

*This minister has since affiliated with the Catholic Church.

the definition of many of those fundamental dogmas concerning the Godhead, Trinity, Incarnation, and so on, tenaciously and jealously held by Protestants against those who differ with them, as well as by Catholics. To admit her decisions then makes it logical and imperatively necessary to admit them now, for she still stands in the midst of an unbelieving, critical, materialistic and philosophical age as a mighty bulwark against the disintegrating and corrupting forces of modern rationalism and as a source of the true faith and practice for her children."

REV. W. M. WALKER (Bap.), Scranton, Pa.
(The Scranton Daily News, May 24, 1915.)

"From our Catholic friends we may learn to appreciate the value of the outward forms of religious worship. While many of our Protestants were still asleep, hundreds of men and women this morning were on their way to offer up their prayers in the House of God. The heart must be right to secure the divine favor, but the outward forms of worship possess an importance far beyond what we often give to them. Neglect them and you will find the springs which feed your spiritual life drying up completely.

"A second lesson which we may learn is that of reverence. The Catholic Church instils in the hearts and minds of its followers a spirit of reverence for sacred things and sacred places.

"Millet's Angelus has won the admiration of multitudes by its portrayal of the spirit of reverence in two peasants toiling in the field. They have been busily engaged in hard, laborious toil, but as the clear light of day fades into the glow of evening they hear the bell in the distant tower calling to prayer, and as it rings out its message they cease their work and stand there in the field in an attitude of reverent worship. Say

what you will, it is worth not a little to have that spirit so inwrought into the very fiber of the soul that even about the common tasks of life almost unconsciously it reveals its presence. Protestantism came as a reaction against the grossest spiritual abuses. But it often happens that a reaction swings the pendulum too far in the opposite direction. In discarding forms and liturgies so largely, I sometimes fear that we do not attach to this matter of reverence the importance that we ought.

"A third lesson which we may learn is that of loyalty. In order to succeed in our work, we must imitate their example. A church that influences the life of a community must have not an uncertain wavering attachment from its members, but a loyalty which will not falter even when subjected to the severest tests.

"The fourth lesson which we may learn from our Catholic friends is one of zeal. A spirit of cold indifference never accomplishes anything."

REV. DAN. F. BRADLEY (Prot.)

(Grand Rapids Press, July 20, 1914.)

"There are a great many people in the United States who have never liked complete religious freedom. Some people will not vote, today, because God is left out of the constitution. But the most persistent form of intolerance is that which has been and still is directed against the Catholic Church, by a large part of the population. It grew into the Know Nothing party, which really elected a president, in the middle of the last century.

"More recently, about twenty years ago, it reappeared in the anti-Catholic A. P. A., or American Protective Association, a secret society which pledged its members neither to vote for any Catholic nor employ any Catholic as a servant or workman.

"That same spirit is abroad once more, and that is

the reason for discussing it at this time. There are a number of people today engaged in promoting hatred for Catholics. There are newspapers and magazines published especially in that interest. The motive is alleged to be patriotic, that is to save our country from becoming dominated by the Catholic Church.

"I have heard Methodist ministers say in my office that the defeat of Mr. Taft in 1912 was the salvation of our country from the grip of Rome. But the country does not seem to be quite saved yet, according to these people, because President Wilson has appointed a Mr. Tumulty, a Catholic, as his private secretary, and that is interpreted to mean a surrender to Rome by our Presbyterian President."

REV. R. W. BOYNTON (Unitarian).
(Buffalo (N. Y.) Courier, March 6, 1916.)

"It is well to remember that some four centuries ago your ancestors and mine were Roman Catholic believers.

"That is the mother Church, and whatever faults she may have had we should not hurl abuse at our mother, or applaud that course in others. The Catholic cause may be going backward in France and Italy, but it is going forward in Germany, England and the United States. This fact causes a contagious nervous dread in many people which breaks out in angry opposition and misrepresentation.

"It is like the attitude of children who are afraid 'the goblins 'll get you if you don't watch out.' "

REV. G. L. BROWN (Bapt.)
(Wichita, Kan., Feb. 2, 1916.)

"There are many who are of the opinion that nothing good comes out of Rome. But if there are no elements of virtue in the Roman Catholic Church it would have long sine gone to the 'ecclesiastical bone-

yard.' For a system of religion can not stand the searchlight of investigation through which the Roman Catholic Church has gone, having no good features in it, no redeeming traits.

"The Roman Catholic, when he comes into the house of God, feels that he is in the presence of the Lord and a reverence seizes upon him and controls him from the beginning to the end of the services.

"Our church thinks too lightly concerning the house of God. The house of God is not taken seriously enough by the people. It would be well for us to go to a Catholic service, if for no other reason than for a sort of reflex action upon us for good in this direction.

"If you divorce secular training absolutely from religious training and give the whole run to the former, you'll raise a set of philosophers without grace, a generation of warped men with minds but not souls.

"Rome has her virtues and we must not fail to see the virtues."

REV. H. E. STAFFORD (Christian).
(Massillon, Ohio, Jan. 31, 1915).

"We are indebted to the great Catholic Church for many contributions which it has made in fostering and propagating Christianity. The first of these is the wonderful organized solidarity and force of the Catholic Church.

"It was this perfect organization that enabled the Catholic Church to save Christianity when the wild, cruel, Barbaric hordes broke through the Roman army and swept down on Rome, destroying everything as they went. No other organization could have met, christianized, and assimilated these wild people save that perfect organization.

"The intense and corporate union of the Church is another contribution. The czar of Russia rules over

the greatest nation, numerically speaking, on the globe, but the Pope of Rome rules over a body of people which outnumbers the czar's subjects by seventy million. Yet this vast people is bound in perfect unity; while Protestantism is divided into 300 sects and sub-sects."

REV. FRASER METZGER (Cong.)
(Randolph, Vt., Feb., 1916.)

"Once in a while we are compelled to take cognizance of unwise and unwarranted agitation against the Roman Catholic Church. Many of the people, who still cling to the spirit of religious protest, believe that they see a real menace in the activities of the Catholic Church. One particularly contemptible sheet, called The ————, finds its way to our village and succeeds in arousing a spirit of antagonism and breeding a dangerous suspicion. At the present time, a movement called the "Stonemen Movement," is rapidly gaining headway in Philadelphia. Combined with this, is the feeling that the Catholic Church is directing its energies towards becoming the State church, evidence for which is claimed in the number of public officials in our country who are members of the Catholic communion.

"Nothing could be more unfair or unwise. As to the Church dominating the State, that day has passed and with it the danger. The possibility of any church assuming the reins of government is as remote as the return of mediaeval autocracy. The unfairness of such agitation is clearly shown in the instance of The ————, which has been mentioned. There is no organization in existence against which could not be brought serious charges. Especially is this true of a large institution like the Roman Catholic Church. If all the weaknesses and hypocrisies of the Protestant church were to be exposed, the exposure would not

constitute good reading. If all the wrong things in an individual's life were to be heralded abroad, it would prove rather shameful stuff to hear.

"The Catholic Church doubtless has weaknesses, but in my opinion, it is a source of great good to our country and a strong factor in helping to establish the Kingdom of God on earth.

"Today is the time for co-operation. I heartily believe that the Protestant and Catholic communions can co-operate for the building of the Kingdom of God. Personally, I can worship within the walls of the Catholic Church as truly as within our own. If she would accept my confession of faith, I could join her communion. These are not days for mere formalism and insistence on non-essentials; they are the days of spirit and the days for the exaltation of the essentials of religious life and thought."

REV. E. W. AVERILL (Epis.)

(Ft. Wayne, Ind., March 5, 1916.)

"If we go back 500 years in the history of our religion, we will find many perplexing problems, but not the one which confronts us now. There was then no Episcopal church, no Methodist church, no Presbyterian church. There was but one Christian church in the world, which went by the name of Catholic.

"Going back 500 years more, we pass beyond the great schism of the Greek and Latin churches, and find one undivided, unbroken Christendom which had lasted from the days of Christ for a thousand years. If we believe that Christianity is always the same in its truth and essence, that the presence of Christ abides in His church, then for the first thousand years of Christianity we find exactly that which St. Paul describes, and we find that convincing appeal to unbelief for which Christ prayed. This was the period of Christianity's greatest

growth. Nations and races were brought within its sway as never since. In spite of our modern missionary zeal, no heathen nation has been converted by our divided Christendom.

"The Protestant reformation shook the very foundations of Christendom. It separated northern Europe from southern. It carried off the most energetic, and in many ways most progressive nations of Europe. However the old faith and beliefs were not destroyed. In the first place, the Greek Catholics, the Orthodox eastern church, was not touched by the reformation. It went on in the even tenor of its ways, with the worship and faith of nineteen centuries. The Latin Church, in numbers, more than made up in the new world what it lost in the old. All of South America became obedient to the faith. France, once almost lost was regained, and much of Germany. And here is the surprising thing, the old Latin church is nowhere so active, so full of good works, as where she comes into contact with the Protestant branch of the church.

"In belief, the Catholic had the decrees and traditions of the Church, as well as the Bible, whereas the Protestant had the Bible alone..

"A word of explanation in regard to the rule of faith. We all agree that the Bible is the ultimate authority. Protestantism stands for unlimited private judgment. This makes the Bible mean anything that people choose to find in it. It results in self-contradiction. The Christian teaching was not founded on the Bible. It was an oral tradition. St. Stephen was a good Christian but he never saw a New Testament. Christ says nothing about *writing* the Gospel. He gave the command to *preach* the Gospel. The New Testament was written after Christianity, whole and com-

plete, in its faith, ministry, sacraments and worship was in existence.

"We believe that the tares which the enemy sowed in the night time did not change the ownership of the field, nor did it change the wheat that was growing there. We believe that the fact of three-fourths of the world today being still Catholic is evidence of the permanent and abiding value of the ancient doctrine."

REV. N. W. SMYTH, D.D. (Prot.)
(In the Constructive Quarterly, June, 1915.)

"The final security of the world's peace shall be international Christianity. Greater Church Unity is a necessary condition for that.

"There is one Church that stands always ready. For centuries there has never been a day when it has not had power, for better or for worse, to speak its own mind with authority; and it has led its own following. At any time of need it has not to wait. In the morning its voice may go forth to the ends of the earth. At midnight it may speak; and as the sun rises the whole world round, the people shall listen. Before the powers of the world it can appeal for millions of people and in every tongue. It retains no temporal sovereignty; it cannot command the war to stop; yet its appeal has gone forth for the love of Christ's sake in behalf of the sufferers and the prisoners. The Church of Rome has a voice, and it can make it heard even amid the storm of war. The Protestant churches cannot. The voice of the Roman Church is as one voice, the voice of many waters; there is none to declare the mind of the Protestant churches, though all would hear it spoken. Its voice is as the murmurs of running brooks from distant sources.

"That is the outstanding fact which confronts the Protestant churches—their independence of one an-

other has left them powerless to act, even when they ought to act together in their power as a whole. They do not, they cannot, stand up as one solid force to confront an impious wrong; they cannot rise at an hour's summons to meet an emergency; nor can they minister as one body for Christ's sake to the urgent suffering of any land. They are not united or even practically federated sufficiently in any city to do the greatest possible good which they have the men and means, the mind and heart to do."

DR. HENRY NEUMANN.
(Before the Brooklyn Society for Ethical Culture, Oct. 17, 1915.)

"It should stand to the credit of Roman Catholicism that at a period when life was markedly brutal it sought to keep before the eyes of men reared in violence the vision of a world-citizenship and a world-brotherhood based on the wholly spiritual. In the feudal days, when patriotic loyalties were even narrower than they are today, it went ahead with building up an international fellowship united by loyalty to an aim which far transcended the will of any single city or ruler. Its servants spoke an international tongue which remained for a century after the Reformation the one language by which the world's scholarship was communicated from land to land.

"The movement of the past four centuries, however, has been away from the direction desired by the Church. Her plan of unity required submission to the authority of Rome; and this collided with the rising spirit of nationalism."

REV. B. P. DIMMICK.
(Methodist, Columbus, Ohio)

"For centuries the Roman Church was the only organized representative of Christianity in the world.

During all this time she stood as a bulwark of defense against all foes that assaulted our holy Christianity. But for her, the Church of God would have perished from off the earth.

"During all the centuries of darkness and heathenism in the world, this Church preserved the essentials of the doctrines of Christianity.

"Roman Catholicism has never wavered from her steadfast adherence to the divine Incarnation of the Son of God, in His vicarious death, in His resurrection from the grave, in His ascension into heaven and in His divine rulership as the King of kings and Lord of lords over the world.

"A Church that has given the world the example of so many holy saints as has the Roman Church has made a contribution to the uplift of the race that is incalculable.

"The world would be very poor if there had not lived in it such characters as Fenelon, Pascal, Thomas a Kempis, Savonarola, Faber, Newman and a host like them. Of such the world was not worthy.

"Her long list of martyrs, who counted not their lives dear unto themselves, stand as a divine attestation to the power of Christ to save unto the uttermost. There has never been a time when she has not had living witnesses to the truth as it is in Christ. She has always had her holy men who have lived the incarnate life of Jesus.

"She has always been able to get the poorer classes into her fold in large numbers. She is solving the vexing questions, 'How to Reach the Masses' and 'How to Save the City.'

"Her order of Sisters are doing a great work for the poor and suffering humanity. In this they have set an example that is being followed by other churches.

"The Church of Rome has been always a strong force in favor of public morals and the family. It has always been against the terrible public evil of divorce."

REV. J. S. THOMPSON.
(Independent Church, Los Angeles, Cal.)

"The providential purpose of the Roman Church denomination is unity and continuity. *The Catholic Church is the grandest organization in the world.* It has a place of consecrated duty for all types or groups of mind.

"The poor, the common, and the rich people meet together in that Church, as children of the same common Father. The poor, hard-working man and woman are found in that Church. It is an ancient Church. *It was the ancient Church before the birth of Protestantism.* It has cohesion and unity and continuity. The very fact of its great age is a proof of its providential purpose. It traces its descent to the founder of our common Christianity. The gates of Hades have not been able to destroy it. It stands today a victor over the opposition of centuries. It is the strongest religious force in Christendom."

REV. MADISON C. PETERS (Bap.), N. Y.
(Speaking on "What Protestants Should Learn from Catholics.")

"Catholics teach us the lesson of constant attendance upon public worship. Protestants go when the weather is just to their liking. Who has not heard early on Sunday mornings the tramp, tramp of people, with a hard week's work behind them, while we are asleep, hastening to the Catholic church, with prayer-book in hand?

"Catholics go to church to worship; Protestants frequently to hear an eloquent preacher. Catholics seldom even in their prosperity turn against their Church. Would to God our rich Protestants were as faithful!

"The rich Catholic hesitates not to kneel by the side of the poorest. There is a real democracy in a Catholic congregation in prayer before God.

"In caring for their children Catholics teach us a lesson. Statistics show that Protestants do not hold their own children to the Church.

"The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress on good works. Good works don't save, but faith without works is dead. Our religion is too much talk. We have too many women's meetings and not enough Sisters of Charity. Kindly, generous, loving acts—people believe in that kind of religion.

"The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame. One orphanage is worth a whole ton of tall talk. Christianity is not only a recipe for getting to heaven, it is rather a powerful incentive to make this world better for our being in it."

REV. A. M. COURTNEY.
(Methodist, Chillicothe, Ohio)

"The Protestant church owes all that is best in it to the Catholic Church.

"If I could destroy the Catholic Church tomorrow as easily as I could turn over my hand, I should not do so, for it has a great mission to perform and it performs it as the Protestant church could not do. Its writers and theologians, Thomas Aquinas, for instance, are a font of inspiration to all Christianity and its organization is the most perfect in existence.

"Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought

to thank God that in many regions this Church can hold masses of men, whose sudden release from this bondage would threaten society. I honor the Catholic Church for its enforcement of the sanctity of the marriage vow, and staunch opposition to divorce.

"It has only been a few years since the Methodist church began building hospitals. The Catholic Church built houses of mercy at the beginning of its foundation, and its devoted and faithful Sisters are the admiration of the world.

"The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on. And it will continue to flourish, and in the ages to come should Macaulay's New Zealander stand on London bridge and view the ruins before him, he would still find the Catholic Church.

"We ourselves as Protestants owe our best church music to the Catholic Church. The fact is that of the six hymns sung at the service Sunday evening all but two were written by Catholic writers."

REV. FRED HOPKINS.

(Pilgrim Congregational Church, Chicago)

"There is but one Church in the United States which has stood right up and defied all this drift, and all these new-fangled notions. It is the Roman Catholic Church, and it has the biggest churches, and the largest congregations, and flourishes in the toughest neighborhoods. It is the mightiest social influence in all our cities, and we know it."

REV. DR. T. MOFFATT.

(Congregational, Newark, N. J.)

"What Do I Admire in the Catholic Church?"

"There are seven things which the Protestant church might imitate and which I admire in the Cath-

olic Church, and they are these: First, emphasis of the sanctity of the marriage vow; second, the pomp and dignity and parade of the Church; third, the central unifying auhority of the Church; fourth, the tone of conviction; fifth, femininity, as exemplified in the honor paid the Blessed Virgin Mary; sixth, purgatory; and lastly, confession.

"I want to tell you, and I speak just for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those, even in this day, who say that I have no business to admire anything in that Church.

"There is another thing, I remember, and that is that the Protestants also persecuted the Catholics. Servetus was burned at the stake and John Calvin gave his sanction to the execution of a man whose only crime was that his religious theories did not jibe with those of Calvin. In our own land we have also read about the Puritans persecuting the Baptists, and we have also read about the persecution of the Quakers; in other words, Protestants persecuting Protestants."

REV. P. M. SNYDER.
(Episcopal Church, Rockford, Ill.)

"It is a beautiful thing when people can look with apprehension and admiration upon the work of the Catholic Church. I recognize that the Roman Catholic Church is the conservator of faith and morality, of law and right for more than half of the Christian world."

REV. T. B. THOMPSON.
(Plymouth Congregational Church, Chicago)

"When Protestant ministers speak of the Roman Catholic Church it is perforce to speak in condemnation of her. I propose to assume the unprotestant

attitude of saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But *in all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances.*

"To contemplate her history is to admire her. Reformations, wars, empires, and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an institution she is the most splendid the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshiped at her altars.

"The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by denominations has been great. When she speaks legislators, statesmen, politicians, and governments stop to listen, often to obey.

"In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures, and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and her cathedrals are the shrines of all pilgrims.

"The love and veneration of the virgin Mary, plays an important part in the ritual of the Church. I find no difficulty in appreciating the attitude of the Catholic worshiper toward the mother of Jesus.

"Aside from this, one cannot help but feel that the enthronement of the virgin Mary has softened the heart of the world toward womanhood; that it has

done much to give woman the place of honor she occupies today; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness, and beauty of motherhood.

"Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child confesses to its mother, the patient confesses to the physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, doubting soul to confide in its spiritual leader.

"We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was the great agency of enlightenment, education and culture.

"And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons, and her Marquettes; we look at her hospitals, orphanages, schools, colleges, monasteries, missions—and we see a Church ministering to the body, mind, and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God."

REV. JAMES BENNINGER.

(Methodist, Wilkesbarre, Pa.)

"We have fumed and fussed and worked ourselves into a frenzy while the Catholic Church, without any effort on her part, has gone on in even tenor

of her way solving the problems to the satisfaction of her hierarchy.

"How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshipers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brillant lawyers and judges and professors and business men who are devout worshipers at her shrine? But if it were true that she only had ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

"Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarecrow method is bound to play out with the growing years. No, such explanations as we usually hear explain nothing. Her secret lies deeper.

"The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus

the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morning on the way to church, you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyl or Mr. Hyde.' They are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic Church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the Church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."

REV. DR. FORBUSH.

(In a Lecture on The Papacy, Detroit)

"Sometimes amid the struggling forces of the twentieth century there comes over the soul of the bravest Christian a sense of spiritual loneliness. The forces that are opposed to righteousness seem so strong and so united. The forces of goodness are so separated and divided. Then there comes something of relief in standing under the mighty dome of St. Peter's and looking about on those twenty-seven confessionals where the children of men of every tongue come and forsake their sins. Then there comes a feeling of strength and unity and one looks up and reads the motto which runs in gigantic letters around the

foot of that dome: 'Thou art Peter, and on his rock I will build My Church,' and one adds in silence the rest of the sentence: 'The gates of hell shall not prevail against it.'

"Then there is a wistfulness to creep under the shelter of one who is a true holy father, in the fulfillment of the Master's prophecy that there shall be one fold as there is one Shepherd. And the man of faith hesitates not to say that, in some way, a fast uniting Protestantism may some day come face to face with a fast spiritualizing Catholicism, in one holy Church under one Lord, and united for the one purpose of making the kingdom of this world the kingdom of our Lord. For such a consummation may every Christian work and pray."

BISHOP HOSS.

(Methodist, South, Nashville, Tenn.)

"I greatly admire the significance of the title of the Holy Name Society of the Catholic Church, just as I admire a great many other things in that great Church."

REV. N. SCHUYLER.

(P. E. Church, Trenton, N. J.)

"Roman Catholicism lays great stress upon the performance of outward acts, while Protestantism affects to make light of such things. In this attitude I am firmly convinced that Roman Catholicism is right and Protestantism wholly wrong. A genuine religion must manifest itself in some outward way. A man who seldom or never attends divine services, who declines to avail himself of the sacraments of Christ's appointing, who openly makes no confession of his faith, whatever else he may be, is certainly not a religious man. The Roman authorities understand human nature and when they lay down certain defi-

nite rules and regulations governing the outward expression of religion and insist upon their loyal observance as the evidences of the individual's sincerity, they show the greatest wisdom. It is folly to talk as though religion could be divorced from its outward forms. Religion is not solely the practice of ethics, as some seem to suppose. It includes ethics, but it comprises infinitely more. Religion is the attitude of the soul towards its Creator, and that attitude must find expression in all the departments of man's nature."

DR. BRIGGS.

(From an Article Written for the American Journal of Theology)

"There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical.

"There can be no doubt that the Roman Catholic Church of our day is the heir of unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name 'Catholic' as the name of the Church, as well as the name 'Roman.'"

ROLAND D. GRANT.

(Baptist—Portland, Ore.)

"The Catholics are the only people in the world who have specialists at their head. Other denominations put up men they call specialists, but they don't stand for definiteness. The Catholic people have respect for authority; our people have none."

REV. DR. C. L. RHODES.

(Secretary of the American Baptist Missionary Union.)

"I have been severely criticised for saying that I thank God that there has been a Roman Catholic Church and that it has had an American branch. But I reiterate it, rather than take it back. How in the world, I ask, could the great tide of immigration that has turned itself toward this country in the last half

century and more have been retained within the fold of the Christian church without the great moulding influence that the American branch of the Roman Catholic Church has given it? I again thank God for the Roman Catholic Church."

REV. WASHINGTON GLADDEN.
(Columbus, O., in Harper's Weekly)

"There are millions of Protestants who are incapable of believing anything but evil of Roman Catholics. Traditional rancor colors all their visions wherever the name of the Pope is mentioned. But there are a good many other Protestants, I trust, who are capable of reason and justice, and to them I venture to make two or three suggestions:

"Whenever you hear any of these harrowing tales about the sinister and sanguinary plots of the Roman Catholics, never let one go unchallenged. Insist that the narrator give his authorities and furnish his evidence. See that the matter is thoroughly investigated, and publish the facts with the names of those who have reported the charges.

"Take every opportunity you can get to talk with your Roman Catholic neighbors and friends about the relations of the churches, get acquainted with them and talk over the whole situation in a friendly way.

"Instead of listening to horrible tales of what Catholics are doing in distant places sit down and make out a list of all the Catholic men and women you know in business, in professional life, in the philanthropies, in society, in the shops and factories, in the kitchens; put down their names and think them over, and see whether you will be able to convince yourselves that these men and women are capable of doing the kind of things which these tales attribute to them. How many of these people, do you think, are plotting

to rob you in your beds? And whenever you talk about Roman Catholics, in public or private, remember that these are the people you are talking about."

REV. R. J. CAMPBELL (Prot.) of London, England.
(Chicago Examiner, November 28, 1915)

"Protestantism in general has had little comfort to give to mourners, for it has been sadly silent regarding the fate of our dead. Once the grave has closed over their dust we have been supposed to be able to do no more for them, and to be ruthlessly cut off from all connection with them, direct or indirect.

"May it not be that this war will bring us back in a more definite and helpful fashion to the doctrine of the Communion of Saints? Our dead are not only not dead, but more alive than we. To some extent they must need us still; the shock of passing out of the physical body cannot have changed them very much; they want us, think of us, long to know that they are followed by our loving thoughts and prayers.

"If they were helped in this way while in the body, they can be helped even more when out of it. Perhaps they need such help all the more because of the momentous transition to a new sphere and new adjustments. Thought travels swiftly, and helps or hinders according to the intensity we put into it even in the flesh; how much more potent must it be when the flesh has been discarded! Hopeless grief on our part can only distress and hamper those who have gone, and they probably know of it quite well; but earnest, faithful, persevering, loving prayer can reach to comfort them and cheer them on in their new venture of soul.

"Let all who have loved and lost think of this and set to work to bridge the gulf of death accordingly, and it will bring healing to their own wounded hearts.

Nay, more, I think they will find that ere long some sure conviction will come to them from the mysterious beyond that what they are doing is known and responded to by those on whose behalf it is done, and that they in their turn are sending back waves of heaven's tender grace and power to bless and strengthen their bereaved on earth."

REV. JAS. F. CLARKE (Prot.).
(Boston, March 15, 1848)

"This Church had a solemn ritual, adapted to every part of human life. It met the new-born babe at its entrance into the world, washed from its brow the taint of hereditary evil, and placed those tender feet in the way of salvation. It blessed the marriage vow of love, and invested the earthly tie with the sanctity of a diviner meaning. It opened its solemn Cathedrals, as sanctuaries for the sinner; it opened a listening ear for the confessions of the penitent, and gave him pardon; it gave in the Eucharist a present God as food for our soul; it brought to the sick-bed a sacred comfort, touched the forehead of the dying with the sign of safety; it laid the dead in a consecrated grave. Did youth grow sick of youthful folly, did the maiden long for more than a virgin sanctity? It opened its Religious Houses, where in the calm pursuits of piety life might move upward as it moved onward—upward toward an eternal joy. Thus beneficient and tender toward its children, the Church was awful in its rebuke of the tyrant and the oppressor. It planted its foot on the neck of the despot, and restrained him whom no other force could check. It collected libraries, and opened schools, and taught sciences to a barbarous people, and stood a beacon light of knowledge in a benighted age. Such was the aspect of the Christian Church in its second principal epoch."

PART II.

The Catholic Idea of the Church Defended.

CHAPTER I.

The Correct Conception of God's Church.

"The Son of God was made flesh and dwelt amongst us" not only to re-establish the human race in favor with God by obedience "unto the death of the cross," but also to be "the Way, the Truth, and the Life" (John xiv, 6) to all people for all time. By the perfection and moral beauty of His own life, and His positive moral teachings, Christ would be *the Way,* the pattern for people to model their own lives by. By His overthrow of existing pagan errors and His infallible declarations concerning the nature of God, man's precise duties towards God, etc., He would be *the Truth.* And by the divine helps He would supply for man's sanctification and salvation, Jesus would be his very *supernatural Life.*

Our Savior came as TEACHER, and made provision for teaching the nations for all time.

1.

Scattered throughout the world, unreached by the voice of any God-commissioned teacher, all people, save the Jews, so lost definite knowledge of God that, to use the words of St. Paul, "they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed

beasts, and of creeping things....who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator" (Rom. I, 23, 25). Along with this lamentable ignorance of God, and naturally resulting from it, existed a universal corruption of morals. Morality must have definite dogmatic truths as a foundation. The learned philosophers in many countries realized this state of affairs and deplored the same, but they were powerless to remedy it. In fact, several of them taught that matters would grow worse instead of better until a Teacher would come from Heaven, Who could speak with authority on the nature of God, man's precise destiny, and what he must do to reach it.

Christ came with "the mystery which hath been hidden from ages and generations, but now is made manifest" (Col. i, 26). The people that have walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death light is risen" (Isa. ix, 2). The God-man was to be "the true light to enlighten every man that cometh into this world" (John i, 9).

2.

Now, how was Christ to effect this instruction of all nations, even of those yet unborn? Was He to remain visibly on earth among men until the end of the world? Or was He to found a concrete organization with a *Teaching Body that would be authorized to speak in His name?* Only the latter method would be in accordance with our expectations, and it is the method which both Bible and history show Christ to have adopted. The Mosaic religion was a type of the Christian, and it was a *visible* organization whose members received a definite knowledge of the Almighty's will from teachers authorized to speak in His name.

Open the New Testament or read profane history and you will learn that Christ was visibly on earth but a very short time; that the term of His public teaching comprised only three years; that during this interval He never crossed the boundaries of Judea. His time was occupied chiefly with the instruction of TWELVE men, who, under a chief, were to constitute His first representative corporate Teaching Body; they would be commissioned by the Son of God to "go forth and teach all nations" in His name. They would have successors in office, since the Kingdom of Christ was not only to be world-wide, but would endure until the end of time; "of His Kingdom there will be no end" (Luke i, 33). And though Jesus would return to Heaven, He would not be dissociated from His visible Teaching Body in the Church: "Behold I am with you all days, even unto the consummation of the world" (Matt. xxxvi, 20).

Just as the visible body and the invisible soul are united in one being, so Christ would be the invisible "head of the body, the Church" (Col. i, 18). The Holy Ghost, as the Spirit of Truth, would descend upon the Church to animate her with a divine life, to abide with her forever, and keep her in the way of holiness and truth. Well then does this Kingdom of God upon earth merit the appellation of St. Paul: "The Church of the living God" (I. Tim., iii, 5); and how evident that it must be "the pillar and ground of truth (Ibid)? How plain that "the gates of hell will not prevail against it" (Matt. xvi, 18)? How reasonable: "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xvii, 15)? How logical: "He that heareth you, heareth Me" (Luke x, 16)?

How could this "Church of the living God" with Christ's identical mission have less authority to teach

than Christ Himself? less power to remove sin? how could it lack divine helps to sanctify man? *"As the Father hath sent Me, I also send you"* (John xx, 21).

3.

The sublime nature of the Church of Christ, its divine origin, its supernatural character, preclude all possibility of one church being as good as another, of there being any more than *one* church. The most perfect human copy of THE Church will ever be infinitely inferior, it will never be supernatural, it will never be divine. In fact, any religion but His own established 1900 years ago must be severely condemned by God. *"He that despises you, despises Me"* (Luke X, 16); *"He that is not with Me, is against Me"* (Matt. XXI, 30; *"And there shall be one fold and one shepherd"* (John X, 16); *"In vain do they worship Me, teaching doctrines and commandments of men"* (Matt. XV, 9); *"How shall they preach unless they be sent"* (Rom. X, 15); *"But, though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be accursed"* (Gal. I, 8). How could any religious society not founded by God be as good as the one founded by Him? How could contradictory sects separately or collectively all be "the pillar and ground of truth?"

And it ought to be plain to non-members of the Church that if God instituted a Church to represent Himself among men they are not free to remain outside its ranks. With them the whole matter should resolve itself into *a question of Fact. Did the God-man, or did He not, establish an organization such as we have described above?* If He did not, then surely no church is necessary, for human churches could not lead to

Heaven. But if He did, then man must affiliate with the same or take the consequences.

4.

Such was the Church as Christ founded it; such must it be today. History, for fifteen hundred years, presents no other Church; two-thirds of the Christian world at the present time regard the Church in this light. If the Bible teaches anything plainly, if centuries of history point out any living fact, it is the *Visibility* of Christ's Church. It is composed of rulers and subjects (Acts xx, 28); its members are admitted by a visible external rite; they must hear, obey. Christ compares His Church only to things visible: a "flock," a "house," a "body," a "city seated on a mountain," a "kingdom"; He calls it "MY Church, "THE" Church.

If the Church is not a visible organization, what can St. Luke mean by saying: "There were *added* (to the Church) 3,000 souls"? What does the clause in the creed mean: "I believe in the holy Catholic Church"? What does St. Paul mean when he speaks of bishops appointed by the Holy Ghost "to rule the Church of God"?

Yet there are numerous so-called Bible Christians who understand by the Church "the congregation of those whose hearts are with God, who are united to Him by faith and love"; these contend that it matters not to which organization a man belongs, whether Baptist, Methodist, Presbyterian, or what not. Whilst excusing this notion in the generality of Protestants as an inherited impression which it never occurred to them to question, we must attribute bad faith to those who first "led others away by this strange doctrine" (Heb. xiii, 9). Their wish was father to their thought, they denied the visibility of the Church because they were unwilling to submit to her authority.

A complete definition of the Church might be given thus: An organization or society established by Christ Himself to exist visibly among all nations till the end of the world, and representing God in the capacity of Teacher and Sanctifier of nations; an organization enjoying God's protection, and hence competent to proclaim the whole set of truths taught by Christ in their original genuineness; an organization possessing one grand form of worship (by which God is adequately honored) as well as God-given means of holiness.

By consequence, members of this Church must accept all her teachings, take part in her same form of worship, make use of the means of sanctification she offers, and allow themselves to be governed in spiritual matters by the divinely constituted authority of the Church.

ST. IGNATIUS.

(First Century.)

"Do you all follow your Bishop as Christ did His Father? Without the Bishop let not man presume to do any of those things which belong to the Church" (Ep. ad. Smyrna).

ST. IRENAEUS.

(Second Century.)

"The teaching of the Church is true and stable, showing to all men the same one path of salvation" (Irin. Book V.).

TERTULLIAN.

(Third Century.)

"It is not lawful for us to introduce anything of our choice, or even to choose that which anyone may have introduced of his own choice. We have as our authorities the Apostles of the Lord, who did not even themselves choose anything by their own will that they might introduce it, but faithfully delivered over to the nations the doctrines which they had received from Christ" (Apud Marcion, Bk. 4, Chap. 5)

ST. CYRIL OF JERUSALEM.

(Fourth Century.)

"Guard the Faith, and that Faith alone, which is now de-

livered to thee by the Church, confirmed as it is by all the scriptures" (Catech. 18).

REV. SELDEN P. DELANEY, D.D. (Epis.)

(New York, May 4, 1916.)

"The proper method of arriving at the true interpretation of the Bible is not through individual conclusions with regard thereto, but through the conclusion that has been arrived at by the whole Church, because Christ has promised that the Holy Spirit will guide the whole Church into the truth."

REV. EDWIN F. SNELL.

(Congregationalist, Winnetka, Ill., May 24, 1914.)

"It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary.

"For more than a thousand years Rome preserved the integrity and transmitted the vitality of the Christian gospel before ever anything like Protestant secession was dreamed of; and when the Protestant movement came it was made possible as a branch is made possible on the vine; it grew out of the strong vitality of the mother church."

BISHOP CHARLES P. ANDERSON (Prot. Epis.)

(Chicago, April 19, 1915.)

"Our Episcopal church is more akin to the Catholic Church than to the Protestant churches. I cannot find modern denominationalism in the New Testament. You speak of the oneness of the churches of Jesus Christ. I do not believe in that for one moment. I believe in the oneness of The Church, not the oneness of churches as though there were many Christs."

REV. F. J. HALL (Epis.)

(At Norfolk, Va., May 4, 1916.)

"In the Apostles' Creed we say that we believe 'in the Holy Catholic Church'; and in the Nicene Creed each of us says, 'I believe in One, Holy, Catholic, and Apostolic Church'. The Church thus described has historically meant the same visible Church, which gave the decisions of the Ecumenical Councils their authority, an authority notoriously designed to be permanent and Christian-wide."

REV. E. W. AVERILL (Epis.)

(Ft. Wayne, Ind., March 5, 1916.)

"If we go back 500 years in the history of our religion, we will find many perplexing problems, but not the one which confronts us now. There was then no Episcopal church, no Methodist church, no Presbyterian church. There was but one Christian church in the world, which went by the name of Catholic.

"Going back 500 years more, we pass beyond the great schism of the Greek and Latin churches, and find one undivided, unbroken Christendom which had lasted from the days of Christ for a thousand years. If we believe that Christianity is always the same in its truth and essence, that the presence of Christ abides in His Church, then for the first thousand years of Christianity we find exactly that which St. Paul describes, and we find that convincing appeal to unbelief for which Christ prayed."

REV. R. W. BOYNTON (Unitarian.)

(Buffalo (N. Y.) Courier, March 6, 1916.)

"It is well to remember that some four centuries ago your ancestors and mine were Roman Catholic believers."

REV. A. LEFFINGWELL.

(New Albany, Ind.)

"Am I not well aware that members of the Jewish church wrote nearly all of the Old Testament; that members of the Christian church wrote the entire New Testament? Do I not well know that the Primitive Church was the mother, or author of the Bible; and not the Bible the author or mother of the Primitive Church?"

GLADSTONE.

(Newby's Life of Gladstone.)

"I had previously taken a great deal more of teaching direct from the Bible, as best I could; but now the figure of the Church rose before me as a teacher too, and I gradually found in how incomplete and fragmentary a manner I had drawn divine truth from the sacred volume. Such, for I believe that I have given the fact as it occurred, in its silence and its solicitude, was my first introduction to the august conception of the aspect in which I had not yet known it: its ministry of symbols, its channels of grace, its unending line of teachers joining from the Head."

Marks Which Must Characterize a Divine Church.

Nothing is more important than to have a clear conception of the nature of God's Church. This point settled, people would begin to look for the institution which answers the proper description; there would be no more comparison between "Christianity" and "Churchianity." And surely, the "Church of the Living God" must be discernible from the churches founded at any time by man. And the marks of divinity which scholarly inquirers look for in God's Church are:

1. Unity in belief among all members and a center of unity;

2. God-given means which of themselves effect interior beauty of soul, and consequently, Christ-like lives in those who follow closely the Church's requirements;

3. Not only nineteen centuries of life, but an almost world-wide existence; and adherence to all that Christ has enjoined;

4. A teaching authority which can show its commission by tracing its succession to the very Apostles taught and commissioned by Christ.

Note: Persecution throughout every age might be regarded as another mark of the Church's divine character Christ foretold that the world would ever be at enmity with His Church and with its members.

CHAPTER II.

Catholic Unity the Only True Unity.

1.

One of the most noticeable differences between Protestantism and Catholicity is the harmonious unity of the latter as against the all too many divisions of the former. A government religious census (1906) reports 186 denominations as constituting Protestantism in the United States, 41 of which have arisen since the census of 1890. This Babel of Confusion would seem to be anything but a mark of Divinity in Protestantism's favor, since in all other works of God we look for perfect harmony and unity.

The 186 Protestant denominations comprise only 20,287,742 people, whilst the 12,079,042 Catholics reported are members of one and the same religious body. But this unity in belief and practice of Catholics of one country is nothing compared to the marvelous oneness in the vast membership of the Catholic Church throughout the world.

At a low estimate, there are 270,000,000 Catholics scattered over the broad earth, at least 100,000,000 more than the membership of all Protestant denominations combined. Yet, whilst separated by seas and oceans, differing immensely in culture, in habits, in prejudices, united by no tie of color, nationality or language, they are so one in belief, that if you should procure a Profession of Faith from any one of them, the other 270,000,000 would endorse it by a loud Amen. In the material universe, each heavenly body, though it has its own independent motion and laws, is bound to one common center. In like manner, though the Catholics of each country have a wide autonomy, they,

with those of every other nation, are wonderfully attracted to and directed by a central source of spiritual life and light. I say wonderfully, because to direct the otherwise insubordinate wills of millions of men successfully is truly wonderful and could be accomplished only by a Power divine.

Does not your idea of the fitness of things suggest that the Father in Heaven should want to be known alike and worshipped alike by all His children? Or did He want His Church to be a house divided against itself by a thousand divisions? Could He really look complacently on the large human family, His dear children, not only woefully split up, but as "blind led by the blind"? It would be blasphemy willfully to think such a thing. Yet the census of religions shows that outside the Catholic Church, so-called Christianity consists of a multiplicity of dissenting sects, which are ever undergoing new subdivisions.

Rt. Rev. Monsignor Vaughan illustrates the intended unity of the Church in her members by the following apt simile (He had just remarked that our Savior compares His Church not to a belt of trees or a forest, but to a single tree):

"We will select this last figure and examine it somewhat more in detail. In the first place, then, a tree is a single organic whole, and homogeneous throughout. Though it is made up of a great number of different parts, yet every one of these parts is in perfect harmony with the rest, and all are correlated. Further, the different parts are not only correlated: they are disposed and arranged according to a special plan. The leaves are dependent upon the smaller branches, the smaller branches on the larger, and each of the larger depends upon one and the same trunk. Supposing the tree to be, e. g., an oak, then every part

will have the characteristics of the oak. The leaves may be innumerable, they may grow on a thousand different branches, but each will bear the unmistakable form and character of the oak. Search as we may, we shall never find so much as one beech or ash or maple leaf on any branch that grows out of the oaken stem. How is this uniformity secured? The answer is plain. They all draw their nourishment from the selfsame source. Every twig and leaf, even the most remote, is fed by the sap rising from the one trunk.

"The leaves represent the Catholic laity throughout the entire world. They are in direct communion with their respective parish priests (the smaller branches of the mystical tree). The priests, in their turn, are in direct communion with their bishops (i. e., the larger branches). And all the bishops are in direct and constant communion with the Sovereign Pontiff (i. e., the trunk or stem of the entire tree). In this way the least and humblest catechumen is as truly united with the great center of authority at the Vatican, and as truly in touch with its decisions and its teaching, as the crowned heads of Spain or Italy, or indeed as the Archbishops of Paris or Westminster."

This conception of unity is in perfect accord with what was emphasized by the Church's best teachers in her golden age:

IGNATIUS OF ANTIOCH.

(Epistola ad Ephesios—107.)

"Do not go astray, my brethren; the disturbers of households will not inherit the kingdom of God. If those who have done such things according to the flesh, have been punished with death, how much more (will he be punished) if one by false doctrine **pervert the faith** of God for which Jesus Christ was crucified?"

IRENAEUS.

(About 140-202 A. D.—Adversus Hereses.)

"The Church, though spread over the whole earth, care-

fully guards this preaching and this faith as if dwelling in one house. In the same manner she believes these things, that is, as if possessing **one soul** and **one heart**. She preaches these truths and teaches them and hands them down with conformity, as if having one mouth.

"(Christ) will also judge those who bring about schisms; they are foolish for they have not the love of God and consult their own interests rather than the unity of the Church, and for slight and arbitrary reasons they rend asunder the great and glorious body of Christ, and as far as they are concerned, even slay it."

HEGESIPPUS.

(About 180 A. D.—Fragment from Eusebius.)

"In the various successions of bishops and in the various cities the **same things** (doctrines) remain which were preached through the law and the prophets and by the Lord Himself."

CYPRIAN.

(About 200-258—De Catholicae Ecclesiae Unitate.)

"This unity we must firmly maintain and defend, especially we who as bishops preside in the Church, in order that we may also prove the episcopacy itself to be one and undivided."

"The spouse of Christ cannot be perverted, she is incorrupt and chaste. He cannot have God for his Father, who has not the Church for his Mother."

HILARIUS.

(About 310-366—De Trinitate.)

"The Church founded by Christ and confirmed by the Apostles is one for all, the mad error of various forms of irreligion has severed itself from her. . . . The heretics, all of them, oppose the Church; however, while all the heretics convict each other of falsehood, they gain nothing for their cause. For their victory (over each other) is the triumph of the Church over them all."

ST. AUGUSTINE.

(Contra Donatistas.)

"Come to us, brothers, come! that you may be engrafted on the true vine. You yourselves cannot but perceive what the Catholic Church is, and what it is to be cut off from the stem. If then there be among you any who have care of themselves, let them arise, and come and draw vigor from

the root; let them come before it be too late; before they lose the little Catholic sap that yet remains to them, and become dry wood fit only for the fire. Come, then, to us, brothers, if you will, and be engrafted on the vine. It grieves us to see you lying as you are, lopped off from the tree. Reckon, then, one by one, the Pontiffs who have sat from his time downwards on Peter's very seat, and mark the regular succession in that order of Fathers. That seat is the rock, which the proud gates of hell overcome not."

MATTHEW ARNOLD.

("Christianity and Infallibility"—p. 64.)

"If there is a thing alien to religion, it is division. If there is a thing specially native to religion, it is peace and union. Hence original attraction towards unity in Rome."

JOHN LORD (Prot.)

("Beacon Lights of History," Vol. V, p. 395.)

"In Wycliffe's day there was only one church . . . the center and life and support of all was the Papacy."

REV. W. S. SAYRES (Prot.)

(Detroit, June 12, 1915.)

"The Church has been the quiet, often unperceived, moving spirit in civilization and progress. The churches should be standardized. They should be one in spirit and one in cooperation and thus go on until there is but one church in a unity that is concrete and outwardly visible as well as one in holiness and truth."

REV. PETER AINSLEE (Prot.)

(Baltimore, Md., Sept. 21, 1915.)

"The normal condition of the Church is unity. The division into different sects and faiths is the scandal of the Church, and a scandal of which the Church is so sensitive that it is unable to countenance a discussion of it. Everything that God has made illustrates unity and harmony. The Church separate, as it now is, cannot convert the heathen world."

REV. PAUL B. JENKINS (Presb.)

(Milwaukee, Wis., Dec. 27, 1915.)

"The devil must care very little about what the churches and their people say or do as long as they are divided as they are today."

REV. H. E. STAFFORD (Christian.)
(Massillon, Ohio, Jan. 31, 1915.)

"We are indebted to the great Catholic Church for many contributions which it has made in fostering and propagating Christianity. The first of these is the wonderful organized solidarity and force of the Catholic Church.

"It was this perfect organization that enabled the Catholic Church to save Christianity when the wild, cruel, barbaric hordes broke through the Roman army and swept down on Rome, destroying everything as they went. No other organization could have met, christianized, and assimilated these wild people save that perfect organization.

"The czar of Russia rules over the greatest nation, numerically speaking, on the globe, but the Pope of Rome rules over a body of people which outnumbers the czar's subjects by seventy million. Yet this vast people is bound in perfect unity; while Protestantism is divided into 300 sects and sub-sects.

THE LONDON TABLET.
(Referring to the Eucharistic Congress held in 1908.)

"In one humble corner was the representative of the Archbishop of New Orleans, one Father Brockmeier, whose name announces him a Teuton, and he was the founder of the League of Priest-Adorers, who are pledged to watch one hour a day before the Blessed Sacrament. Nearby a Chinese was in devout prayer. Mongolians from Japan, Indians, Negroes, bearded priests from missionary lands, Germans, Dutchmen, Greeks and Poles, and Africans, all mingled with French and English. Here was a Gael from the Highlands, there was a Celt from Brittany, side by side with a dark-eyed Spaniard and a blue-eyes Norseman. **And they were all of one heart and one mind.** They had come to meet their God and to pray and assist at the great eternal Sacrifice, one and indivisible for the world."

ELDER A. L. FERGUSON.
(In Waterloo (Ia.) Tribune, July 19, 1914.)

"From the Apostolic age the church was a unit, and it was not spoken of in the plural, and its one verse is clearly set forth in the following brief quotations, viz.: Matt. 18: 'Tell it unto the church.' Acts 20: 'First the church of the Lord.' I. Cor. 14: 'Keep silence in the church.' Eph. 5:

'The church is subject to Christ.' Phil. 3: 'Persecuting the church.' Heb. 12: 'Church of the first born.' Standing in the light of the Apostolic age, with its well defined revelation touching the unity of the church, we should hang our heads in shame as we see the multiplicity of churches in Bible lands today, and all calling themselves Christians.

"The attitude of the churches today is without Scriptural warrant. Paul condemned the divisions in his day, and yet through the sweep of the centuries the body of Christ has been divided into many factions, and scores of names were added to the Divine One, and all this means that Christ left His Church in a very imperfect state, and His prayer for oneness a profound mistake. In John 17, Christ prayed, saying: 'And the glory which thou hast given me I have given unto them; that they may be one, even as we are one,' and standing in the light of this luminous prayer we solemnly affirm, that the moral and religious status of the churches today, is without the divine sanction and out of harmony with the spirit and mission of the Great Master. For a century we have been sending missionaries to the heathen world and how very slow and obtuse we have been in having them say, I am a Presbyterian Christian, and I am a Methodist Christian, and I am a Baptist Christian, ad infinitum. All of this has been very confusing to the heathen mind, which should have been taught that they were simply Christians and members of the Church of Christ."

CHARLES ELIOT NORTON.

(Professor-Emeritus at Harvard, writing of the condition of Europe during the 10th century.)

"While the various nations were thus drawing apart within local boundaries of which the precise limits were, indeed, in many cases but imperfectly determined, certain general influences were operating incessantly and irresistibly to unite them as they had never before been united as members of a vast and real, however vague, moral commonwealth.

"Chief among these uniting influences was Christianity. For it not only subjected all believers, whatever their differences of race and custom, to a common rule of interior life, bringing all under one universally acknowledged supreme authority, but it also filled their imaginations with common hopes and fears and supplied their understandings with com-

mon conceptions of the universe, of the origin and order of the world, and of the destiny of man.

"The Church, in which the authority of Christianity was organized and embodied as the divine instrument for the government of the world, claimed universal obedience. Within her pale there was no distinction of race or of person. her discipline enacted of all men equal submission. Her ceremonial observances were celebrated everywhere with a uniform and impressive ritual. Her sacraments were essential to salvation. By the vast mass of ecclesiastical tradition and legend she afforded the material of thought, fancy and feeling to the whole body of Christian people.

"Even the pagan mind is sufficiently logical to expect unity of belief in all who profess to belong to the Church of Christ, Who, they are told, was a God-man. Because the Protestant missionaries who work among them represent several sects, each differing considerably, yet supposedly based on the same Book, these pagan people are inclined to distrust the whole Christian economy."

DR. FAIRBAIRN.

(Catholicism, Roman and Anglican, p. 153)

"The Protestant churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protest their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic Church stands where her Master placed her upon a rock, endowed with the prerogatives and powers He gave to her, and against her the gates of hell shall not prevail."

DR. PHILIP SCHAFF.

(In "Reunion of Christendom.")

"The Reunion of Christendom presupposes an original union, which has been marred and obscured but never entirely destroyed."

CHAPTER III.

The Catholic Church Can Effect True Holiness.

Most of the denominations along with the Catholic Church regard baptism as a divinely instituted ordinance intended to unite the individual as a member to "Christ's body, the Church." But the Catholic Church holds baptism to be only one of seven sacraments which the Founder of Christianity instituted to impart or increase supernatural life in the soul, which, because of divine institution, of themselves effect and promote holiness in all who are members of the true Church, provided these persons receive the same with the proper dispositions.

Holiness, which should be the endowment of any God-given religion, is looked for especially in the teachings and practices of said religion and in the lives of its adherents. Since the several doctrines of the Catholic Church and many of her practices are treated separately in this volume (and their moral soundness is tested), we shall in this chapter dwell briefly on the holiness which follows as effect from cause in those who are true Catholics.

The holiness of the Catholic Church is not to be judged by the many reckless who are Catholics in name only, but by the thousands who are the better citizens and neighbors, who are the more virtuous and honorable, because they live in strict accord with Catholic teaching and principles. Be candid, dear reader, and unless you live where there are few Catholics, is not the best person of your acquaintance a Catholic, even if the worst also calls himself one? Just as the bad apples, on what is certainly a healthy tree, owe their foulness, not to the tree, but to outside influences,

such as the sting of an insect or the presence of a worm, so bad Catholics owe their wickedness to causes which are wholly foreign to the Catholic Church. Bad Catholics are bad precisely because they do not live conformably with the requirements of their Church.

If the Catholic Church were a human organization, she, like some of the denominations, would probably not tolerate any in her ranks, whose outward lives are not highly respectable (though many of the outwardly respectable are inwardly "an abomination to the Lord"). But we must accept the Church as Christ, her Founder, gave her to us. The scriptures tell us that, while in her divine character the Church is "without spot or wrinkle," she is still preeminently for the sinner; she would be a "net containing good and bad fishes," a field containing "wheat and cockle," she would harbor "foolish as well as wise virgins."

The writer has always regarded it as strange that, whereas several Protestant denominations would not want as members some that the Catholic Church allows to be hangers-on (the better to be stirred to conversion), they will accept and push to the front the bad ones whom the Catholic Church does reject. Another observation of the writer has been that the preachers who are in greatest demand at Protestant revivals are those whose "glory is in their shame," those who can tell a story of conversion from past wickedness.

Now, while the bad Catholic is tolerated in the Catholic Church in order that, by sharing in the prayers of the Church, and by hearing occasional sermons, he might be led to reform, the Catholic Church would never raise such to the priesthood. The candidate to the priesthood must be well recommended: "Be clean, ye who carry the vessels of the Lord."

People expect every convert to Catholicity to be-

come a better man or woman because of the step, and many remain out of the Church because they have not the courage to follow the narrower path in which Catholics are expected to walk,—regular attendance at church on Sundays, Friday abstinence, confession, etc.

Listen to what non-Catholic witnesses say concerning Catholics who live according to their Church's requirements:

DR. FAIRBAIRN.

(Catholicism, Roman and Anglican, p. 153)

"The saints too are hers, and the man she receives joins their communion, enjoys their godly fellowship, feels their influence, participates in their merits and blessings they distribute. Their earthly life made the past of the Church illustrious, their heavenly activity binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their laborings, sufferings, martyrdoms were for her sake; she treasures their words and their works; her sons alone are able to say: Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyprian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom."

JAMES ANTHONY FROUDE.

(New York Times, November 16, 1872.)

"He did not question the enormous power for good which had been exercised in Ireland by the modern Catholic priests. **Ireland was one of the poorest countries in Europe, yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world.** In the wild district where he lived, they slept with unlocked doors and open windows, with as much security as if they had been . . . with the saints in Paradise, for any danger to which they were exposed. . . . In the last hundred years, at least, impurity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic Clergy."

SAMUEL LAING.

(Notes of a Traveller, p. 399.)

"Our clergy, especially in Scotland, have a very erroneous impression of the state of the popish clergy. In our country churches we often hear them prayed for as men wallowing in luxury and sunk in gross ignorance. This is somewhat injudicious as well as uncharitable: for when the youth of their congregations who, in this travelling age, must often come in contact abroad with the Catholic clergy so described, find them in learning, liberal views, and genuine piety, according to their own doctrines, **so very different from the description and the describers,** there will unavoidably arise comparisons, in the minds especially of females and young susceptible persons, by no means edifying or flattering to their clerical teachers at home."

THIEBLIN.

(Spain and the Spaniards, p. 58.)

"The good health of these people is the result of their morality. Not only are there no beggars here, but distressing poverty is almost unknown. Much of this is due to the priesthood, and the remainder to what the priests help them to maintain—the ancient privileges of the Basque provinces and Navarre. We enjoyed here, up to Christina's time, the most perfect self-government, and never knew what conscription meant. Over and over again have I voted here as a landlord of Navarre **on a footing of perfect equality with the poorest of my farmers.** You are surprised at the strength and courage of our young volunteers, some of whom, as you have seen, are scarcely sixteen years old. **It is the result of their pure lives,** and the absence of the sources of ruin to the young men of other countries."

DR. MARTINEAU.

("Seat of Authority in Religion," p. 171.)

"Itself [the Catholic Church] the sacred enclosure of whatever is divine and supernatural on earth, it has no problems to solve, no legitimacy to make out, no doctrine to prove; but simply to live on and witness of the grace it bears."

MR. HAROLD BEGBIE (Prot.)

(In "The Lady Next Door.")

"In Ireland I came face to face with this problem. In the South, where Catholic influence is supreme, the people are

almost enchanting in their sweetness of disposition, entirely admirable in the beauty and contentment of their domestic life, wonderful beyond all other nations in the wholesomeness and the sanctity of their chastity. The charm which every traveller feels in the South of Ireland is the character of the Irish people; and my investigations forced me to the judgment that this character is the culture of Irish Catholicism. My problem lay, therefore, in squaring the admiration I felt for these gracious people with my detestation of the Church which has guarded the Irish character from the dawn of its history. I was compelled to admit that I had greatly misjudged the Catholic Church. My conscience would not let me fence with this conviction. Over and over again I was humbled and abashed by finding how immeasurably mean was my experience of the spiritual life in comparison with the lives of these humble and ignorant Catholics, who love God with the clinging trustfulness of little children."

R. H. PARKHAM (Prot.)

(The Arkansas Gazette (Little Rock), Feb. 17, 1915.)

"No church or other organized body has conferred such benefits upon mankind as has the Catholic Church. Through this church we have our Bible, and the creed of Christendom. In its membership have appeared many of the noblest, the holiest and most righteous men that have adorned and blessed the human race. In this Church there is a holy intimacy with God, with the good Jesus, and the saints.

"Catholics believe that persons may take vows of retirement from all secular life. That persons taking such vows must devote themselves to a life of holiness and to, what seems to Protestants, a purity that is unattainable by human beings. In order to attain this lofty holiness and purity the Church guards them who have taken vows by retirement and seclusion."

THE MANCHESTER (Okla.) JOURNAL.

(Editorial, Dec. 25, 1914.)

"We have been beaten out of honestly earned money by members of other churches, but have the first cent to lose by trusting a Catholic. When we know a man is a Catholic, we are not afraid to trust him, for one of the first things taught Catholics is that they pay their honest debts."

CHAPTER IV.

The True Church Must Be Universal in Time, Place and Teaching.

"Going teach ye *all nations;* teaching them to observe *all things,* whatsoever I have commanded you; and behold I am with you *all days,* even to the consummation of the world" (Matt. xxviii, 19, 20).

The word Catholic, as applied to the Church, expresses the threefold universality referred to by Christ's words in the above text, and hence the appellation fits only that Church which has existed *all days* (from the time of Christ), which teaches *all things* (commanded by Christ) and from which *all nations* have received or are to receive their faith.

There are many people who do not regard the words "Catholic Church" in the Apostles' Creed as meaning any specific church. They, of course, are forced to take that view of the words, or else throw up their hands and surrender to Rome. How often do you hear members of other creeds say: "Our church is Catholic, but not Roman Catholic!" Whereas it would be very difficult for any Protestant to prove that his or her particular denomination is Catholic, we shall pass that question by and show from the great Christian writers of the first centuries that the "Catholic Church"always meant the Roman Catholic Church, or the Church whose visible head resided at and governed the Church from Rome.

ST. VINCENT OF LERIN.

("In admon. Contra Haereses," Chap. 27.)

"Again in the Catholic Church itself, very great care is to be taken that we hold that which hath been believed **everywhere, always, and by all men.** For Catholic is truly and properly that as the very force and meaning of the word

declares, which comprises all things in general, after a universal manner; and this is thus, in fine, attained,—if we follow **universality, antiquity, consent.**"

EUSEBIUS.

(Hist. Eccl. IV, 50, c. 15.)

"To the Church of God which is at Philomelium, and to all the dioceses of the holy and **Catholic Church** throughout all countries."

ST. IGNATIUS.

(Epis. ad Smyrnos.)

"Where the Bishop is, there let the multitude (of believers) be; even as where Jesus Christ is, there is the **Catholic** Church."

LACTANTIUS.

(Inst. Book 4.)

"The **Catholic** Church is therefore the only one that retains the true worship. This is the source of truth; this is the temple of God, which whosoever enters not, or from which whosoever departs, he is an alien from the hope of life and eternal salvation."

THE COUNCIL OF ARLES.

(Held in the Year 314.)

"Bound and adhering together to the **Catholic Church** by a common bond of love, and by the union of that Church, our Mother, we have by the will of the most pious Emperor, been gathered together in the City of Arles, whence we, with well-merited reverence, salute you, most illustrious Pope (Sylvester)."

ST. JEROME.

(Adv. Ruf. 50, E.)

"My resolution is, to read the ancients, to try everything, to hold fast what is good, and not to recede from the faith of the **Catholic** Church. What is his belief? that of the Roman Church or that which is found in the books of Origen? If he answers the first, then we are CATHOLICS."

ST. PASCIANUS.

(Epistulae.)

"My surname is Christian; my given name is **Catholic.** Therefore, by **this name** is our people distinguished from the heretics when it is called **Catholic.**"

ORIGEN.

(Praefatio in Lib. Periarchon.)

"Let the doctrines of the Church be kept, which is delivered from the Apostles by order of succession, and remains in the Church to this very day."

ST. AUGUSTINE.

(Contra Epist. Fundam. c. iv. Also Serm. 131, alias 11, de Verbis Domini, n. 10.)

"Many are the considerations which justly hold me in the bosom of the **Catholic** Church; the assent of nations, * * * the name itself of **Catholic**, * * * the succession of pastors from the chair of Peter down to the present bishop."

And again:

(Aug. Lib. de vera Relig.)

"We must hold the communion of that Church, which is called **Catholic** both by her own and strangers."

ST. CYRIL OF JERUSALEM.

(Cata. 18.)

"The Church is called **Catholic**, or Universal, because it is spread over all the world from one end to the other."

ST. CYPRIAN.

(Ep. 52.)

"You have requested me to transmit a copy of your letters to (Pope) Cornelius, that he may know that you are in communion with him, that is with the **Catholic** Church."

REV. DR. BRIGGS.

(In North American Review, Feb. 15, 1907.)

"Its dominion extends throughout the world over the only ecumenical Church. All other churches are national or provincial in their organization."

H. D. SEDGWICK.

(In Atlantic Monthly, Vol. 84, p. 447.)

"The Roman Church has never been bounded by national boundary lines; she alone has been able to put before the Western world the ideal of a Church for humanity."

EDWARD GIBBON.

(Life and Letters of Edward Gibbon, p. 30.)

"No learned man can resist the force of that historical

evidence which establishes the fact, that during the whole period of the first four ages of the Church, the principal points of doctrine, believed by the papists, were already admitted, both in theory and in practice."

REV. PHILIP SCHAFF (Presby.)

(Before the Gen. Conf. of the Evangelical Alliance.)

"The Catholic Church is still the largest body of Christendom, and nearly equals, numerically, the Greek and Evangelical communions. She is the best organized body in the world, and the 'prisoner of the Vatican' commands with infallible authority an army of priests and monks in five continents. She is backed by inspiring memories, as the Alma Mater of the Middle Ages, the Christianizer and civilizer of the Northern and Western barbarians, the Church of the Fathers, the Schoolmen and the Mysteries; the Church of St. Chrysostom and St. Augustine, of St. Benedict and St. Francis, of St. Bernard and St. Thomas Aquinas, of Thomas a Kempis and Fenelon. She is still full of missionary zeal and devotion, and abounds in works of charity. She embraces millions of true worshippers and followers of Christ, and has the capacity for unbounded usefulness. We honor her for all she has done in the past, and wish her God's blessing for all the good she may do in the future."

Protestant churches are for the most part national. Against such St. Augustine's fifth century logic could be well used:

(Ep. 49, to Honoratus.)

"That with all these churches we are in communion and you are not, is manifest. How could it happen that Christ should lose His inheritance, and find Himself reduced to a portion of Africa."

(To Parmenian, B. iii. c. 8.)

"Therefore, the Universal Church securely judges, that they cannot be good who separate themselves from the Universal Church in any part of the world."

(To Petilian, B. ii. c. 73.)

"The question between us is, where is the Church? Christ says (Luke, xxiv.) in all nations. And you, who are not in communion with all nations, how can you be His sheep?

Where His Church is, there is His fold. Whoever, therefore, draws away men from this fold are but ravening wolves that slay the sheep, by separating them from the life of unity."

In many countries there are very few Protestants. We quote the following statistics from *"Kurschner's Jahrbuch fuer* 1906":

"Austro-Hungarian Empire, 45,405,257; Catholics, 35,570,870; Protestants, 4,224,095; Greeks Orthodox or Oriental Church, 3,423,175; Jews, 2,076,277.

"France, 38,961,945—In every thousand of the population 980 are Catholics, 16 Protestants, 1 Jew; other denominations, 3. France has upwards of 50,000,000 subjects in her colonies; but the proportion of Catholics amongst them is not given.

"Italy, 33,218,223—The Directory says that Italy is almost exclusively Catholic, there being in the country only 65,596 Protestants and 35,617 Jews.

"Spain, 18,618,086—All Catholics except 8,000 Protestants and about 1,000 Jews.

"Portugal, 12,693,132—All Catholics except 500 Protestants and 200 Jews.

"Belgium, 6,985,219—All Catholics except 20,000 Protestants and 4,000 Jews.

"South America, 63,147,271—All Catholics: Argentine Republic, 5,100,983; Bolivia, 1,734,000; Brazil, 14,000,000; Chili, 3,173,783; Columbia, 3,917,000; Costa Rica, 322,618; Cuba, 1,572,797; Dominica, 4,160,000; Ecuador, 1,272,000; Guatamala, 1,364,678; Haiti, 1,294,400; Honduras, 543,741; Mexico, 13,605,929; Nicaragua, 429,310; Panama, 400,000; Paraguay, 635,571; Peru, 4,559,550; Salvador, 1,050,912; Uruguay, 978,948; Venezuela, 2,590,981."

Canada is largely Catholic, and according to the census gathered by the United States government the same year, 1906, the total of communicants of nearly 200 religious bodies in our country was 32,936,445, of whom nearly *one-half* are Catholics.

The population even of Germany, the land of the Reformation, is two-fifths Catholic.

Surely, then, no Protestant religion merits the name Catholic or Universal.

At a recent celebration at the College of the Propaganda in Rome, essays were read by students in thirty-eight different languages.

In many parishes in the United States confessions are heard in seven or eight different languages.

Only the Roman Church is Catholic in its teachings and practices; she alone is true to the injunction: "Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii, 20).

CHRISTIANS IN MISSIONARY COUNTRIES.

The American Statistical Association published the following returns as to the number of Christians (excluding Greeks and Copts) in the various missionary countries in 1893:

	Catholics	Protestants
India	*1,199,000	534,000
China	1,116,000	88,000
Siberia	70,000	20,000
Japan	30,000	
Syria, etc.	663,000	20,000
Asia	3,078,000	662,000
Africa	2,660,000	1,740,000
Manila, Java, etc.	5,720,000	220,000
Totals	11,458,000	2,622,000

*The English Catholic Register for 1898 gives the number at 1,870,000.

The above total, according to the most reliable Protestant authority, shows that in the above missionary countries Catholics are to Protestants almost as five to one.

CHAPTER V.

Christ's Church Must Be the Same Today as in Apostolic Times.

It is common for our non-Catholic brethren to admit that the Catholic Church was the first Christian Church. What is this but to admit that the Roman Catholic Church was the actual Church established by Christ? For how can a believer in Christ's divinity hold: 1. That the Church founded by Him could be corrupted? 2. That He falsified when He said that He would send down upon His Church the Spirit of Truth, to abide with her forever, to teach her all truth, to call to mind all things whatsoever He had taught?

There is not a "corruption" to which our non-Catholic friends point that cannot be traced back to the very ages which they themselves call "primitive and pure." How many who praise St. Athanasius, as he is often praised from Protestant pulpits, will tell their flocks that this man was an ardent defender of monasticism and introduced it into Rome when he fled to the protection of the Pope? How many who quote St. Augustine will tell their flocks that this man taught the Holy Sacrifice of the Mass, the Real Presence of Christ in the Eucharist, the Invocation of saints, the existence of Purgatory, the benefits of prayers for the dead? How many who laud St. Cyprian, a bishop and martyr of the third century, will quote this man as saying that "one is not in the Church who resists the chair of Peter"?

If the Church today be not a continuation of the Church of Apostolic times, if it be not identical in belief, in government, etc., with the primitive Church, then Christ who claimed to be God and promised to abide with His Church forever, to teach her all truth,

failed to keep His promise. That failure would utterly falsify all His claims and brand Him as the most blasphemous imposter Who ever deceived human hopes with lying promises. That only can be the true Church today which can trace its existence back unbroken to Peter and the eleven, with as little difficulty as we can go over the list of presidents from Woodrow Wilson to George Washington. And who would contend that any but the Roman Catholic Church could do this?

St. Augustine shows the apostolicity of the Catholic Church in his day:

"Holding, therefore, by these divine promises, should an angel from heaven ask you to quit the Christianity of the whole world and pass over to the Donatists, let him be anathema. For, if it be a question of Episcopal succession, the surest way is to count from Peter himself, to whom, as representing the whole Church, the Lord said: 'On this rock will I build my Church and the gates of hell shall not prevail against her.' To Peter succeeded Linus; to Linus, Cletus; to Cletus, Clement; to Clement, Evaristus; to Evaristus, Alexander; to Alexander, Sixtus; to Sixtus, Telesphorus; to Telesphorus, Hyginus; to Hyginus, Pius; to Pius, Anicete; to Anicete, Soter; to soter, Eleutherius; to Eleutherius, Victor; to Victor, Zephyrinus; to Zephyrinus, Calixtus; to Calixtus, Urban; to Urban, Pontian; to Pontain, Antherus; to Antherus, Fabianus; to Fabianus, Cornelius; to Cornelius, Lucius; to Lucius, Stephen; to Stephen, Sixtus; to Sixtus, Dionisius; to Dionisius, Felix; to Felix, Eutichianus; to Eutichianus, Caius; to Caius, Marcellinus; to Marcellinus, Marcellus; to Marcellus, Eusebius; to Eusebius, Melchiades; to Melchiades, Sylvester; to Sylvester, Marcus; to Marcus, Julius; to Julius, Liberius; to Liberius, Damasus; to Damasus, Siricius; to Siricius, Anastasius, who now occupies the same See. In this succession no Donatist occurs." (Ep. 53 to German.)

(We could add here: "In this succession no Protestants occur."—Author.)

HEGESIPPUS.

(Fragment, from Eusebius.)

"When I had come to Rome, I made a list (of bishops) up

to Anicetus, whose deacon at that time was Eleutherus. Then, after the death of Anicetus, followed Soter, the latter being succeeded by Eleutherus."

IRENAEUS.

(Adversus haereses.)

"When the blessed Apostles (Peter and Paul) had established and organized the Church (at Rome), they entrusted the office of governing the Church to Linus. The latter is mentioned by Paul in his letters to Timothy. He (Linus) was succeeded by Anacletus, and after him as the third from the Apostles, Clement received the episcopal authority. He had seen the Apostles himself and had conversed with them, and even now he retained a most vivid recollection of their preaching and tradition. He was not the only one in this regard, for at that time many still survived who had been taught by the Apostles.

"Polycarp not only was taught by the Apostles and spoke with many who had seen our Lord, but by the Apostles he was also made bishop of the Church of Smyrna in Asia. We ourselves have seen him in our youth—for his was a long life of perseverance, and he departed this life after a most glorious and noble martyrdom. He consistently taught these things which he had learnt from the Apostles and which he in turn handed down to the Church, and indeed they alone are true. All the churches in Asia and the successors of Polycarp down to the present time bear witness thereto.

"If there should be disagreement on some slight question, would it not be proper to go back to the oldest churches in which the Apostles lived, and from them take for the question at issue what is certain and clear?"

ORIGEN.

(Epis. ad Romanos, Ch. 6.)

"When the chief charge of feeding Christ's sheep was given to St. Peter, and the Church founded upon him," etc.

TERTULLIAN.

(De Praescriptione haereticorum.)

"The Apostles, . . . going forth into the world, proclaimed to the nations the same doctrine of the same faith, and thereupon founded churches in every city from which the others in turn received their lineage of faith and the seeds of doctrine, and daily receive them, in order that they may

become churches. And for this reason, also these are regarded as apostlic because they are the progeny of the apostolic churches.

"If the Lord Jesus Christ sent His Apostles to preach, other preachers than those which He appointed are not to be received. If this is the case, it is evident that every doctrine is to be regarded as true which agrees with those apostolic churches, which are the forbears, as it were, and the standards of faith, for them it certainly teaches that which the churches have received from the Apostles, the Apostles from Christ, and Christ from God."

ST. BASIL.

(Epistulae.)

"Those who had separated themselves from the Church no longer had within themselves the grace of the Holy Ghost; for when the line of succession was broken, communication likewise ceased."

ST. AUGUSTINE.

(Lib. 4, Contra Donatistas c. 24.)

"Whatsoever the Universal Church practiseth, if no time can be found when the said practice first began, it must necessarily be judged to have descended from the very Apostles themselves."

LORD MACAULEY.

(Macauley's Essays, Ranke's History of the Popes, Vol. iii, p. 303.)

"No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable."

WHITAKER.

(On Anti-christ, p. 31.)

"During the first five hundred years, the Church was pure, and inviolably taught the faith delivered by the Apostles."

JEWELL.

(In his answer to Harding, p. 246.)

"St. Augustine and the other godly Fathers rightly yielded reverence to the see of Rome, for the purity of religion there preserved a long time without spot."

FULKE.

(Continuation of Purgatory, p. 373.)

"The early Fathers do specially name the Church of Rome at that time (meaning the first six hundred years). Because, as it was founded by the Apostles, so it had continued in the doctrine of the Apostles."

MORTON.

(Catholic Appeal, p. 354.)

"It has been the common profession of Protestants to stand to the judgment of antiquity for the first four hundred years and more in all things: nay, we give the Romanists the scope of the first five hundred or six hundred years, as they themselves acknowledge."

SETH SHEPARD.

(In "The Living Church," July, 1914.)

"I believe that history abundantly proves the complete subjection of the English church during a long period of her existence to the rule of the Roman pontiff. The few instances of protest against that rule prove rather than disprove it."

REV. EDWIN F. SNELL.

(Congregationalist, Winnetka, Ill., May 24, 1914.)

"I love the Roman Catholic Church because of what she has been. It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary."

REV. W. A. FARMER (Meth.)

(Atlanta, Ga., May 6, 1915.)

"As I look down the course of history I find that there is only one Church which has existed from the beginning of Christianity to the present, teaching one faith and being under the one ecclesiastical jurisdiction of Rome. This is

established beyond doubt by scripture, tradition, patristic writing and by all history. In a word, as Cardinal Manning has so tersely put it, 'If Christianity is historical, Catholicism is Christianity.'

"It takes a mind of wonderful inconsistent, illogical and unhistorical agility to jump from the council of Nicaea to the time of Luther, ignoring in its prodigious leap twelve centuries concerned with the most important spread of the Christian faith."

REV. NEWMAN SMYTH.

(Passing Protestantism and Coming Catholicism, pp. 142-3.)

"Before the Reformation a dominating factor was the authority of the Roman Church. Upon the whole mediaeval world was set the stamp of the Papacy. Moreover, the authority of the Papacy was an effective authority. It worked. It maintained undisputed control over whole spheres of human life."

REV. J. S. THOMPSON.

(Los Angeles, Cal.)

"It was the ancient Church before the birth of Protestantism. It has cohesion and unity and continuity. The very fact of its great age is a proof of its providential purpose. It traces its descendence to the Founder of our common Christianity. The gates of Hades have not been able to destroy it. It stands today a victor over the opposition of centuries."

Bishop Gauden (Protestant) sees the marks of divinity (of which this chapter has treated) verified in the Catholic Church, and expressly commits himself in these strong words:

"The Catholics have not light conjectures; nor partial customs; nor uncertain traditions; nor blind antiquity, but evident grounds; Scripture; succession; conversion of nations; planting of churches all over the world; crowning their doctrines with martyrdom—and add those credentials,—the testimonies and seals, which God hath given of His Holy Spirit."

CHAPTER VI.

The Indestructibility of the Church An Argument for Her Divinity.

St. Augustine, even in his day, regarded as Christianity's greatest miracle the continued existence of the Church through the first three centuries, and its final triumphs over the powerful Roman Empire, and over all the forces which had spent themselves in a futile effort to crush it.

How much more reason have we, of the twentieth century, to hold that the Church which has successfully withstood such assaults for nineteen hundred years, and whose following is now larger than it has ever been in the past, must verily be the work of God!

If "the gates of hell have not prevailed against her" hitherto, is it not reasonable to believe that they never will (Matt. xvi, 18)?

Rival organizations, though enjoying the favor of the world, and fostered by the laws of States, have not been able to maintain their unity and sameness for a single century.

TORRENS McCULLAGH.

(The Use and Study of History, pp. 288-291.)

"The Church alone outrode the storm. When its surging crest of ruin rose most high, the cross rose with it, and above it still. The barbarians embraced Christianity; and when the vanquished felt that between them and their conquerors was one tie—that of a common faith—they said within themselves, 'Surely the bitterness of death is passed.' It was the Church that saved whatever could be rescued from the universal wreck; in her sanctuary were preserved for succeeding times, the laws, and a few hastily snatched up records of a drowned antiquity. . . . The Church alone sinks not. It alone presumes to beard and to reprove—to rebuke and to restrain its rage. Immortal faith saves human hope from dying."

JAMES ANTHONY FROUDE.

(Revival of Romanism, p. 4.)

"The tide of knowledge and the tide of outward events have set with equal force in the direction opposite Romanism. Yet, in spite of it, perhaps by means of it, as a kite rises against the wind, the Roman Church has once more shot up into visible and practical consequence. While she loses ground in Spain and Italy, which had been so long exclusively her own, she is gaining in the modern energetic races which have been the stronghold of Protestantism. Her members increase, her organization gathers vigor, her clergy are energetic, bold and aggressive; Sees long prostrate are re-established; cathedrals rise, and churches with schools and colleges, and convents and monasteries. She has taken into her service her old enemy, the press, and has established a popular literature."

HARPER'S WEEKLY.

(August, 1903.)

"If we except the unique record of Pharaonic rule in Egypt, which itself was repeatedly interrupted by the intrusion of foreign dynasties, the Papacy has proven the most indestructible of human institutions. It survived the transfer of the capital of the Roman empire to Constantinople. It survived the Arian heresy which at one time infected all of the barbarian conquerers of the West, except the Franks. It survived the kingdom of the heretic Ostrogoth Theodoric, the reconquest of Italy by the Byzantines, and the long domination of the Lombards in the peninsula. The revival of the Roman empire in the West under Charles the Great strengthened, instead of extinguished, the Papacy. It survived the collapse of the Carlovingian empire, the invasion of Italy by the Saracens, and the successive onslaughts of Magyars and Mongols upon Central Europe. With naught but spiritual weapons at their disposal, the bishops of Rome withstood for centuries the tremendous military forces of the German Caesars, and brought to their knees such masterful representatives of imperial power as Henry IV. Barbarossa, and Frederick II. In the fourteenth century the Papacy was threatened with the disruptive and disintegrating effect of transplantation and of schism, yet it survived the Babylonian captivity of seventy years at Avignon and the subsequent rivalry of two Popes, and, for a time, of three Popes, for the allegiance of Christen-

dom. It succeeded in parrying the blows aimed at it by Luther, by Zwinglius, and by Calvin, for, although England and Scotland, Sweden and Denmark, the northern provinces of the Netherlands and a large part of Germany were irreparably lost, Catholicism succeeded, by means of the counter-reformation in regaining a firm hold on all the rest of central and western Europe. It was to withstand triumphantly an even severer test of its vitality; for, although the French Revolution was followed by a confiscation of church property wherever French arms or influence could reach, by an occupation of the Eternal City, and by the imprisonment of Pope Pius VII., that Pontiff lived to witness the downfall of the Napoleonic empire, and the re-establishment of the States of the Church. In 1847 Pius IX. was compelled to flee from Rome to Gaeta, but he was presently restored, and continued to exercise the temporal power for upwards of twenty years. To one familiar with the extraordinary history of the Papacy, as every Cardinal must be, there is nothing appaling or even formidable in the existing ascendancy of the civil power in Italy. The Bishop of Rome has less to fear from Victor Emmanuel III. than he had from Theodoric, from the Lombards, from the German emperors, or Napoleon I. There is, in the nature of things, no reason to suppose that the head of the house of Savoy will succeed where greater men have failed. How can he hope to prove an exception to a rule that has held good for 1,500 years—the rule, namely, that every attempt to establish a secular power in Italy at the expense of the Papal system is doomed to evanescence and futility?"

LORD MACAULEY.

(Macauley's Essays, Ranke's History of the Popes, Vol. iii, p. 303.)

"Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when the Grecian eloquence still flourished at Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from

New Zealand shall, in the modst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul."

REV. H. E. STAFFORD (Christian.)

(Massillon, Ohio, Jan. 31, 1915.)

"It was this perfect organization that enabled the Catholic Church to save Christianity when the wild, cruel, Barbaric hordes broke through the Roman army and swept down on Rome, destroying everything as they went. No other organization could have met, christianized, and assimilated these wild people save that perfect organization."

REV. A. M. COURTNEY.

(Chillicothe, Ohio.)

"The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on. And it will continue to flourish and in the ages to come should Macaulay's New Zealander stand on London bridge and view the ruins before him, he will still find the Catholic Church."

H. D. SEDGWICK.

(Writing in The Atlantic Monthly, Vol. 84, p. 447.)

"In the past the Roman Church has achieved her greatest victories in the face of the greatest powers of the earth. First she subdued the Roman Empire; after its fall she met the Teutonic Emperors as a rival; and now after the Holy Roman Empire has passed away, she still treats with the governments as an equal. She is the only organization which has succeeded in adapting itself to the varying needs of men for nineteen hundred years. Again and again she has fallen into servitude, of German Emperors, of Roman Nobles, of the Kings of France; again and again she has risen with undiminished vitality. It is not strange that many who think that some divine power stood behind the early Christian Church, should believe that the same power guides and preserves the Church of Rome today. . . . There is but one cosmopolitan Church."

CHAPTER VII.

Admissions, Open or Implied, That the Roman Catholic Church Is the True Church.

From the mouths of Protestant witnesses as well as from the writings of saints who lived in Christianity's golden era, it has been clearly shown: (1) what marks must characterize the true Church of Christ, viz: Unity, Sanctity, Catholicity and Apostolicity, and (2) that these marks can be predicated only of the Roman Catholic Church. No better argument could be adduced in proof of the Catholic Church's claim to be the true Church of Christ. However, in support of this same contention, we shall add some testimony more direct:

LACTANTIUS.

(Divine Institutions, Bk. 4, ch. 30.)

"The Catholic Church therefore is the only one that retains the true worship. This is the source of truth; this the dwelling-place of faith; this the temple of God; whosoever does not enter this temple, or whosoever departs from it stands a stranger to the hope of life and eternal salvation."

EUSEBIUS.

(Eccl. Hist. Bk. 4, ch. 11.)

"For the inventions of the enemies soon disappeared being refuted by the truth itself; because while sect after sect appeared with their innovations, the earlier ones always passed away and splitting up into numerous and manifold forms would go to ruin in one way or another, the only true, the glorious, the Catholic Church, on the contrary, remaining ever firm and ever the selfsame in all things still went on increasing and developing; and showed forth in brilliant light the venerableness and the purity of its divine doctrine and mode of life."

ST. ANTHANASIUS.

(First Letter to Serapion n. 28.)

"But it will hardly be out of place to investigate like-

wise the ancient traditions, and the doctrines and faith of the Catholic Church, which the Lord communicated, the Apostles proclaimed, and the Fathers preserved; for on this has the Church been founded, and if one falls away from this he can by no means be a Christian or even be called such any longer."

ST. EPHRAEM.

(Book 2, Testament, pages 242-243.)

"Blessed be the chosen one, who has chosen the Catholic Church, that holy lamb which the devouring wolf has not consumed ..... Give heed, therefore, to my instructions, as my disciples, and depart not from the Catholic faith, which I also, having received it in my boyhood, have preserved immovable; neither turn aside from it in any doubt."

ST. JEROME.

(Letter 119, to Minervius, no. 11.)

"My resolution is, to read the ancients, to try everything, to hold fast what is good and not to recede from the faith of the Catholic Church."

ST. AUGUSTINE.

("Aug. contra Epist. Manichaei," Chap. 4.)

"The agreement of peoples and of nations keep me; an authority begun with miracles, nourished with hope, increased with charity, strengthened by antiquity, keeps me; the succession of priests from every chair of Peter the Apostle—unto whom the Lord, after His resurrection committed His sheep to be fed—down even to the present pontificate keeps me; finally, the name itself of the Catholic Church keeps me,—a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of as that, though all heretics would fain have themselves called Catholic, yet to the enquiry of any stranger: Where is the assembly of the Catholic Church held? No heretic would dare to point out his own basilica or house. These ties of the Christian name, therefore, so numerous, so powerful, and most dear, justly keep a believing man in the Catholic Church."

DR. BRONSON.

"The Catholic Church is attractive to all men of all classes who would have faith,—who would have something

older than yesterday, solid, durable; carrying them back and connecting them with all that is to be; admitting them into the godly fellowship of the saints and of all ages; making them feel that they have part and lot in all ages; making them feel that they have part and lot in all that over which has coursed the stream of Divine Providence, been consecrated by the blood of martyrs, and hallowed by the ebb and flow of sanctified affection, and permitting them to love, venerate and adore to their hearts' content, or their hearts' capacity;—to all these, of whatever age or nation, sex, rank, or condition, the glorious, sublime, God-inspired, guided, and defended Catholic Church is full of attraction—even fascination."

DR. BRIGGS.

(In American Journal of Theology.)

"There can be no doubt that the Roman Catholic Church of our day is the heir of unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name 'Catholic' as the name of the Church, as well as the name 'Roman.'"

THE GOLDEN AGE.

(1871, page 379.)

"Destroy this Church, which dates back to the time of the Apostles, to which the Fathers belonged, and around which are gathered the most tender and sacred associations of Christian history, and Protestantism would be involved in the general wreck."

DR. PALMER.

(Milman's "Essays," page 364.)

"We find that the Roman Church was zealous to maintain the true faith from the earliest period, condemning and expelling the Gnostics, etc.; . . . and during the Arian mania it was the bulwark of the Catholic faith."

REV. G. R. GEBAUER.

(Duluth, Minn., April 19, 1914.)

"It asks Protestants not to forget that the Catholic Church is the mother Church of Christendom and has fulfilled a great mission in the world in spite of many failings."

CHAPTER VIII.

The Priest's Position in God's Church.

"The Word was made flesh and dwelt amonst us" (John i, 14). "For us and for our salvation" (Nicene Creed) the Second Person of the Blessed Trinity became incarnate, and lived on earth in the flesh for thirty-three years. Whilst He came to be "the Light of the (whole) world," to be "the Way, the Truth and the Life" for *all mankind,* the field of His personal teaching and ministrations was circumscribed by the boarders of Judea, a small country in Asia. How, then, was His soul-saving work to be brought to the reach of all people and perpetuated? Only one way was possible after His return to Heaven,—namely, through accredited representatives. Hence, during the three years preceding His departure from earth we see Christ preparing twelve men to be "other Christs" during their life-time, while He regarded them as a corporate body, which would endure until the end of time through their legitimate successors: "Behold I am with you all days even to the consummation of the world" (Matt. xxviii, 20).

The inspired writings record the institution of what is commonly known as the Church; they record the commission given to those who would represent the God-man: "As the Father hath sent Me, I also send you" (John xx, 21); "He who hears you hears Me" (Luke x, 16). Well could St. Paul say: "We are God's coadjutors" (1 Cor. iii, 9); "I have received of the Lord that which I delivered unto you" (1 Cor. xi, 23); "Let a man so account of us as of the ministers of Christ" (1 Cor. iv, 1). In like manner can those speak in our day, and only those, who by valid ordination at the hands of legitimate successors of the

apostles, have been similarly delegated. Such are the bishops and priests of the Catholic Church, which we have shown to be the only apostolic Church.

In addition to His mission as Teacher from Heaven, Christ came to save the individual sinner, and to offer to the Trinity condign honor and worship. Powers to exercise these two offices, extraordinary as they might appear, must be communicated to the Savior's ambassadors, since the first has to deal with the only obstacle to eternal salvation, and the other with the honor and glory of the Almighty. Christ imparted the former to the Apostles on the day of the Resurrection, when, breathing on them, He said: "Receive ye the Holy Ghost: Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained" (John xx, 23); and the latter, on the eve of His death, when, after immolating Himself in an unbloody manner, He addressed them thus: "Do ye this (i. e., perform this same rite) in commemoration of Me" [See Chap. III, IV—Part IV]. The bishops and priests of the Catholic Church can clearly prove that they legitimately succeed the Apostles, who received the two-fold commission [See Chap. III, IV—Part IV]; hence they are similarly empowered. And because in the Old Law those who were to offer the sacrifices in the peoples' name were called priests, and because official worship of the Almighty is more paramount than the preaching of His word, Catholic ministers who perform this function daily are also called priests instead of preachers. When David, the prophet-King, peering through the ten centuries which preceded the advent of the Savior, saw Him in the act of offering sacrifice, He called him priest; "Thou art a priest" (Ps. 109). Nor was it Christ's bloody immolation on Calvary that David referred to, since He denominates

Him "A priest according to the order of Melchisedech" (Ibid). Now Genesis (xiv, 18) acquaints us with the nature of Melchisedech's sacrifice: He offered an unbloody sacrifice of bread and wine. Therefore the Royal prophet's vision was occupied with the Redeemer's unbloody sacrifice of the Last Supper, when He offered Himself to the Heavenly Father under the form of bread and wine. Moreover, David saw in the unbloody offering an established sacrifice, wherein Christ would *ever* honor God in a manner worthy of Himself: "Thou art a priest *forever*" (Ibid). "But this, for that He continueth forever, hath an *everlasting* priesthood." (Hebr. vii, 24); "For it was fitting that we should have such a highpriest" (Hebr. vii, 26); "In *every place* there is sacrifice, and there is offered to my name a clean oblation" (Mal. 1, 11); "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord"? (1 Cor. x, 16). St. Paul tells us what the nature of the priest's primary work is to be: "Every high-priest taken from among men, is ordained for men in the things that appertain to God, *that he may offer up gifts and sacrifices for sins*" (Heb. v, 1). And the priest must be especially called by God for this work: Consult John xvii, 16; Acts 11, 3; Heb. v, 4; Acts xiii, 23; 1 Tim. v, 22. The priest's special consecration to Almighty God imposes on him an obligation to be "not of the world," whilst living in it. Hence the vow to remain unmarried, and thus to be free from earthly ties is so fitting. Cf. John xii, 26; Matt. viii, 22; 1 Cor. iv, 1; 2 Cor. v, 20.

We have irrefutable proof for the existence of a priesthood from the beginning, whose principal office was to "do in commemoration of Him" what Christ

did at the Last Supper, in the several Liturgies which have been in use in different parts of the world from Apostolic times.

There are extant not only the Roman Liturgy or the Liturgy of St. Peter, but also the Alexandrine Liturgy (Liturgy of St. Mark) and the Jerusalem Liturgy (Liturgy of St. James), and many others,—all bearing witness to the position the priest was to have in God's Church, and to the antiquity of the Mass.

LITURGY OF ST. JAMES.
(Fourth Century.)

Rubric: The priest prays thus:

"We offer Thee, O Lord, this tremendous and unbloody sacrifice. Send down thy Holy Spirit upon these holy gifts, and make this bread to be the holy body of Christ, and this cup to be the precious blood of Christ. And may they be to all who partake of them remission of sins and eternal life."

Rubric: When the priest breaks the bread, he takes the right hand half and dipping it in the chalice says:

"The union of the Most Holy Body and of the Precious Blood of our Lord and God, and Saviour Jesus Christ."

Rubric. When he distributes the Host he says:

"Behold the Lamb of God, the Son of the Father, who taketh away the sin of the world. ..... Taste and see how sweet is the Lord, Who is broken, yet not divided, is gvien to the faithful, yet not consumed." ..... etc.

THE LITURGY OF ST. MARK.
(Followed in Egypt, Lybia, Pentopolis and Ethiopia.)

Rubric: At the offertory the priest says:

"We offer Thee this reasonable and unbloody worship, which all nations offer Thee, O Lord, from the rising to the setting of the sun."

Rubric: At invocation of the Holy Ghost the priest says:

"Make us glad with the Divine influences of Thy Holy

Spirit, ... that we may worthily partake of the Spotless Body and Precious Blood of Thine only-begotten Son, our Lord and God and Saviour Jesus Christ."

Rubric: At the giving of the Host the priest says: "The Holy Body."

At the giving of the cup the priest says: "The Precious Blood of our Lord and God and Saviour."

Rubric: At the Post-Communion the priest says: "Thou hast bestowed upon us, O Lord, sanctification in the participation of the Most Holy Body and of the Precious Blood of Thine only-begotten Son."

The Liturgy of St. Basil, used throughout the Greek Church dates from the fourth century.

The Ambrosian Liturgy, used only in Milan, was in use in Milan when St. Ambrose went there.

The Coptic Liturgy, used by the Eutychians and Jacobites.

The Liturgy of St. John Chrysostom is used in the patriarchate of Constantinople.

Some other ancient Liturgies are: The Syriac Liturgy, Nestorian Liturgy, Gallican Liturgy, Mozarabic Liturgy.

St. Paul says that the Church he belonged to had an altar, on which sacrifice was offered to God: "We have an altar" (Hebr. xiii, 10). By implication, this means that a church which has not an altar for the same purpose, is not the Church that St. Paul represented. St. Luke (Acts xiv, 22) says that priests were ordained to do God's work in the Church.

In *The Following of Christ*, we read: "When a priest *celebrates Mass* he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead."

Catholic Clergy Praised by Protestants.

SAMUEL LAING.

(Notes of a Traveller, p. 394.)

"In the Catholic Church the clergyman is more of a sacred character than it is possible to invest him with in our Protestant Church, and more cut off from all worldly affairs.

The clergyman is entirely separated from individual interests, or worldly objects of ordinary life, by his celibacy. This separates him from all other men. Be their knowledge, their education, their piety, what it will, they belong to the rest of mankind in feelings, in interests, and motives of action,—he, to a peculiar class. The Catholics, who receive the elements as transbustantiated by the consecration, require very naturally and properly that the priest should be of a sanctified class, removed from human impurity, contamination, or sensual lust, as well as from all worldly affairs, as far as human nature can be. . . . Our clergy, especially in Scotland, have a very erroneous impression of the state of the Catholic clergy."

HARDING.

(Essentials in Mediaeval and Modern History, Chap. V.)

"In the Middle Ages the clergy persistently held aloft a higher standard of morals than that of the laity, and championed the cause of the poor and oppressed in an age of violence and sensuality."

GEORGE P. ATWATER.

(In the Atlantic Monthly, Oct., 1911.)

"The Roman Catholics afford an example of effective administration. . . . And the churches are filled, because the Roman Catholics have preserved the principle of authority which the denominational system has entirely broken down."

W. T. STEAD.

(London Journalist—In a Lecture at Edinburg.)

"No matter what the circumstances of the Catholics of Ireland are they are virtuous. I was astonished to see people in Ireland living in poor cabins, who, whatever else they might be, were most virtuous. This I attribute to the instructions of their priests in the confessional and in the family, and of their insistence on the duties of parents to their children and of children to their parents and towards one another. The result is a moral miracle at which we, as Protestants, Presbyterians or whatever we are, have reason to bow our heads in shame."

REV. JOHN HEDLEY.

(In his "Tramps in Dark Mongolia.")

"Some 700 families are said to be adherents to the faith, and in not one single instance did we hear of anything to

their discredit; while, so far as the priests are concerned, everybody spoke in terms of the highest praise. I set this down here as no unusual instance of my experience with the Roman Catholic Church and her priests."

JOHN MITCHELL.

(Former President of United Mine Workers of America—In Address at Scranton, Pa., August, 1909.)

"I am deeply conscious of the great compliment paid me by the presence on this platform of priests whom I am proud to state have been wise counselors and loyal friends of the cause of labor in the past, and who remain the same today."

REV. J. S. THOMPSON.

(Independent Church—Los Angeles, Cal.)

"Its priests are consecrated workers. They sacrifice many things in order to minister at the altar."

WINFIELD S. BIRD.

(Former Consul to Venezuela.)

"I resided in La Guayra and Caracas from 1881 to 1896, as a representative of the United States government. Although of the Protestant faith until 1893, I regularly attended the only Church (Catholic) in that country, and had unusual facilities for knowing the public and private character of the clergy, some of whom were my personal friends, and I solemnly attest this fact that, to the best of my knowledge and belief, they were, without exception, pious and exemplary representatives of their holy profession."

THE METHODIST RECORDER.

(April, 1910.)

"There are a few brave souls in the world who can rise to the sublimity of dying the real martyr's death. The press reports of the past week bring to our knowledge an example of this kind. It is that of a Catholic priest, Father Lambert Louis Conrady. He is reported to be dying of leprosy in the leper colony near Canton, China. The life history of this man has been the life experience of a man who has been as truly a martyr as if he had died or was about to die at the stake. For nearly a decade of years he gave his life and service to the lepers in the island of Hawaii; then he went to China. Before setting out for China he went on a lecturing tour through the states and succeeded in raising $30,000. Ten thousand of this he expended for a small island in the

river about sixty miles from Canton. This island he converted into a leper colony. Here among these helpless and abandoned people he lived and comforted and served, knowing that for him there could be but one end—that of a leper's death. But he faltered not. At length the disease fastened upon him, and now it is said that he is about to die. Such life and such devotion is the very sublimity of sacrifice—an epic to inspire and exalt and glorify human kind."

Note—Father Conrady has not contracted leprosy, but that does not diminish the force of the argument.

DAYTON DAILY NEWS.

(Dec. 29, 1913.)

"The Catholic clergy, modest to a fault, and shrinking from all personal publicity, even repelling kindly-meant efforts to give their work publicity, do not receive a tithe of the credit that is their due. They labor incessantly for the spiritual and the temporal good of their people and the community. They ask no praise, expect none, and are content with the satisfaction of having lived faithful to their orders and to their Lord. Often they live and work so quietly and unostentatiously that the city and even their own people do not realize how large a place they filled until they have been taken away."

F. J. COLLINSON.

(In the Stratford (Engl.) Express, 1915.)

"Although I have been brought up as a strict Protestant, I must plainly express that I have never seen or heard of such heroism as these abbés show. They practically fight among themselves to be able to go into the first line of trenches, and when the wounded are put in our ambulance and are beyond aid the priests will suffer any inconvenience to be able to pray by their side while we are tearing along on our errand of mercy. They come for a few days' rest from the trenches, and whenever they meet me always a cheerful and brave phrase comes from their lips."

THOMAS HUXLEY (Agnostic.)

("Lay Sermons, Addresses and Reviews," p. 61.)

"It was my good fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are

trained; and it seemed to me that the difference between these men and the comfortable champions of ———— was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon's Old Guard.

"The Catholic priest is trained to know his business, and do it effectively."

During the past two years (1915-1916), even former avowed enemies of the Church have uttered the warmest praises of the Catholic clergy, because of their zeal for souls and for country on the many battlefields of Europe.

Protestant Praises of Catholic Missionaries

During recent years much has been written concerning the methods and tactics employed by missionaries in foreign countries

In this chapter we quote Protestant testimony in favor of the honorable methods, the self-sacrificing spirit and the success of Catholic missionaries. We shall first reproduce what Louis Veuillot writes on the

VOCATION OF A MISSIONARY.

"The vocation of a missionary is to learn to die for the name, the glory and the love of God. On entering this life, the young Levite detaches himself from everyone and everything.

"He dies first to his family according to the flesh; he leaves it, calls it no longer his own, and in all probability will never see it more. Again, he dies to his country which he loves like a mother. He goes forth to a distant country where the sun, the skies, the language, the customs are all different from those of his native land, and where man, even, bears little resemblance to those he has known, except for his miseries.

"These two separations accomplished, these two deaths consummated, he will next be obliged to die to

himself, not only to all the delicacies and refinements of the body, but to all the ordinary necessities of the heart and soul.

"The missionary has no fixed dwelling place, but traverses vast solitudes, surrounded by constant danger. Three varieties of enemies are always ready to attack him—the climate, wild beasts, and most cruel of all—man.

If God imposes upon him the still further proof of a long life, he will grow old in the midst of these terrible deprivations, and he will not then have the vigor and ardor of youth, which give a charm to fatigue, an attraction to danger, and a savor to the dry bread of the exile.

"He will drag himself over the roads dampened by his sweat, and perhaps brightened by not a single flower. Old before his time, worn and withered at the very morning of his life, he awaits only the moment when his feet will stumble against the stone where he is to lie, for even a burying ground, that asylum of civilized countries, is not always granted to the missionary. Seeking to die even to death itself, he denies himself the very tomb. Such is the existence that awaits the missionary.

"Is it not wonderful that there are always men, young men, ready to give themselves to be consumed in this obscure and bloody labor? Men who long for this life, who seek it, who have dreamed of it from childhood and who, concealing from their mothers their great ambition, yet nourishing it always, have finally by prayer been permitted by God to execute their designs? This marvel is one of heaven's secrets, and the most noble mystery of the human heart. The world has no chains, no tears that can prevent it from running into this holy bondage."

FRANKLIN M'VEIGH.

(In Address Before Chicago Historical Society.)

"Nor let us fail to conceive the phenomenal nobleness of these Frenchmen because they were heroes and martyrs in the name of a Church that may not be ours and which expresses itself in ways that we may not prefer. Whosoever Church it is and whosoever it is not, it is at least a great Church beyond compare; and it has in its history splendid epochs, when it commanded greater self-sacrifice and higher endeavor than Christianity has otherwise known since its first lofty days. One such epoch, raised distinctly above the level of the centuries, was the epoch of the French Jesuits in North America. They were the elect of a society which had a first claim upon the most fervent souls. The records of humanity will be sought in vain for the story of purer lives, of more steadfast apostleship, or of sterner martyrdoms. Jogues, Bressani, Marquette, living and dying, illustrated the loftiest virtue in the world."

CONGREGATIONAL MINISTER.

(In Address to Baptist Missionary Society—Glasgow.)

"With evils at her heart that would have killed off half a dozen Congregational or Baptist churches, she had yet lived by her missionary spirit. She had kept her marvelous continuity during the centuries. She was today the power behind the powers in the councils of nations, not because of her august statesmanship, her crafty diplomacy, her innumerable agencies working from a common center, nor because of a surface and imposing unity, with its pomp and pride and gorgeous ceremonial. Those were but the flimsy fabric of a dream as compared with the consecration of her sons, who, on the threshold of a splendid manhood and on the way to the fever swamp, can answer the questions, 'When do you expect to return?' with the utter self-sacrifice represented in the two-fold answer: 'Never; I expect to be dead in two years.'"

BISHOP AUSTIN SCRIVEN (Prot.)

(Victoria, B. C., May, 1916.)

"'The majority of the Christian Indians on this island are ministered to by the Roman Catholic Church. The work of this Church among the Indians of the dominion is part of the history of Canada. The story of the heroism of the Jesuit priests who, at daily and hourly risk of their lives, first

brought the Gospel to the heathen tribes of North America, enduring, many of them, tortures and even martyrdom for the faith, forms one of the noblest and most thrilling chapters of our national history. To them belongs the honor of being the pioneers of Christianity to the native population of the country, and I never read the accounts which have come down to us of these early days without thanking God for the splendid example of those saintly lives.

"At most of the places where we have stopped, the Roman Catholics—all honor to them—took up the work which we let fall, and are to this day maintaining it with their accustomed devotion."

GEORGE LYNN-LACHLAN DAVIS (Prot.)

(Davis's Day Star of American Freedom, p. 159.)

"Before the year 1649, they (the Roman Catholic missionaries) labored with their lay-assistants in various fields; and around their lives will for ever glow a bright and glorious remembrance. Their pathway was through the desert, and their first chapel the wigwam of an Indian. Two of them were here at the dawn of our history: they came to St. Mary's with the original emigrants; they assisted by pious rites in laying the cornerstone of a State; they kindled the torch of civilization in the wilderness; they gave consolation to the grief-stricken pilgrim; they taught the religion of Christ to the simple sons of the forest. The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices, and successes of her early missionaries. . . . To the Roman Catholic freemen of Maryland is justly due the main credit arising from the establishment, by a solemn legislative act, of religious freedom for all believers in Christianity."

MR. ARTHUR H. SMITH.

(The Outlook, March 16, 1901.)

"No one who wishes well to the people of China will desire to utter a syllable which shall detract from the good work which the Catholic Church has done, and is at this moment doing, for the Chinese in all parts of the land. There are in it many self-sacrificing men and women, who are freely giving themselves for the benefit of a people who have, as a rule, little perception of what such sacrifice means. For hundreds of years before the Protestant churches awoke from their age-long sleep the mother Church was resolutely

at work upon the hardest task which she has ever undertaken—a task in which she still perseveres, serene, strong, unmoved by hostility or by criticism."

REV. GEORGE HODGES.

(Three Hundred Years of the Episcopal Church in America, p. 11.)

"Latin Christianity came first. It was preached in Mexico, and in the South and West, by missionaries from Spain. It was preached in Canada, and in the North and Middle West, by missionaries from France. These missions were planted by men who never since have been surpassed in courage, self-sacrifice, and enthusiastic devotion; and who have never been equaled in their understanding of Indian character and in their success in making Indian converts."

J. L. SEWARD.

(New York Sun, Nov. 14, 1915.)

"I want to write a few words in celebration of the Capuchin missionary Fathers in this district. Their last outpost is many hundreds of miles up the Caqueta River. They are in a very real sense the pioneers of civilization in this part of the world.

"The fathers are the only ones who can get anything out of the Indians. Were it not for their kindness we would be completely lost in this vast wilderness of equatorial jungle. The Indians themselves are afraid of the 'Great River'; only the force of persuasion exerted by the good priests can get them to leave their villages to help us.

"The Capuchin Fathers, nevertheless, simple in their faith, fearless of heart, utterly regardless of the thousand hardships incidental to the arduous life in this wilderness, are devoting their entire lives to the advancement of humanity.

"It must require a sublimity of faith to which the ordinary mortal cannot aspire to do what these Christian heroes do. Think of it! They bury themselves here forever, during all the remaining years of their lives, without hope of ever returning to their native land or to the scenes of their childhood! Thus they give their lives to fifty or so savages dwelling in a clearing of the danger infested jungle.

"Had the priests not pioneered ahead of us it would have been impossible for us to reach these practically unknown watersheds. With pick and shovel in their own hands this little band of disciples of Christ have carved a trail in the sides of tremendous precipices across the Andes."

CHICAGO RECORD-HERALD.

(Jan. 25, 1914.)

"Like the Indians, the Franciscan Fathers followed where nature led, and much of their work is doubly consecrated because of beautiful natural surroundings that help now to keep the mind in harmony with their noblest ideals. Ascend the hill beyond the mission and the view of valleys and mountains is of itself an inspiration. It is wild enough to assist the imagination in realizing what that long journey up the coast meant to those consecrated bands. Overcoming physical pain and disabilities they made their way, a mere handful of men among an Indian population of thousands, and they conquered not by killing and destroying, but by virtue of the faith that was in them and the indomitable courage of a religious enthusiasm that puts to shame the truculence and brawling of the mining camp."

SARAH MYTTON MAURY.

(In "The Statesmen of America in 1846.")

"I have high official authority for saying that the ministers and missionaries of the Roman Catholic Church are at this moment doing more good for the cause of virtue and morality throughout the whole continent of America than those of any other religious denominations whatever. The hierarchy of the Catholic Church in the United States seek not endowment; they love their independence; they seek not power; they prize their purity; they seek not sinecures; they value their high prerogative of usefulness. And thus as saintly men do they pursue their steady way, void of offense before God and man, approved on earth and registered in Heaven. . . . These words cannot be said to the same extent of any other Church whatever. . . . I yield this tribute of just and high commendation to the professors of this faith with pleasure mingled with pain; for I owe them much excuse; I blush for my former weak and contemptible intolerance."

PART III.

Witnesses Admit That God Is Served Best in the Catholic Church.

CHAPTER I.

Protestant Witnesses in Favor of Monks.

WHO ARE THE MONKS?

Monastic life in the Church dates back to Christianity's golden days. Its origin is traceable to the first and second centuries, when the small Christian minority was surrounded on all sides by pagan vice and corruption and was subject to bitter pagan persecution. What was more natural for the ascetics of those times than to withdraw from the prevailing wickedness in order the better to serve God and sanctify themselves? A little later, about the time of Constantine, we find communities of holy men as well as communities of women observing an approved rule, binding themselves to poverty, chastity and obedience, praying and working in common for their own sanctification, while they labored assiduously for others.

"For others"? many a non-Catholic will interpose. What did they do for others? Incredibly more than the prejudiced imagine, as the non-Catholic witnesses below testify. After the persecutions ceased, the monks erected their monasteries in places where they could be in touch with the people. Then they assisted the poor and the sick, labored and studied until they

became the world's best informed men and their monasteries Europe's centers of learning. The schools which they opened and which were free to all, were veritable universities, since not only were the three R's taught in them, but art and science, agriculture and the various trades.

Yes, not only must the reader admit that we of the twentieth century are greatly indebted to the monks of the Catholic Church, but the debt of gratitude we owe is incalculable. Where is there a nation of Europe which would be acquainted with its early history if it were not for the monks? Where is there a nation in Europe which did not receive the Christian religion from the monks? To whom do all the nations owe the preservation of early art, science and literature if not to the monks? To whom do we owe, after God, the preservation of the Bible, if not to the monks? Remember that the art of printing was not invented until 1438, but numerous copies of the ancient authors and especially of the Holy Bible in beautiful handwriting are still extant,—the work of the monks.

Copying from the biographer of William, Abbot of Herschan, Dean Maitland quotes: "Knowing, what he had learned by laudable experience, that sacred reading is the necessary food of the mind, he made twelve of his monks very excellent writers, to whom he committed the office of transcribing the Holy Scriptures and the treatises of the Fathers. Besides these there was an indefinite number of other scribes who wrought with equal diligence on the transcription of other books."

As to learning, the monks of the Church towered head and shoulder above their contemporaries of the Middle Ages; hence the accusation of ignorance brought against them is unhistorical unless the ac-

cuser means that they knew not things that were discovered since their time.

The "lazy" monks you read about are invented characters. Because hours of the monks' daily life were devoted to prayer and study they are accused of idleness and laziness. The same accusation would hold good of our college and university professors, and more so, because they might view prayer in the light of hard work. St. Benedict's rule, which was observed by most communities, permitted of only six hours sleep; it imposed seven hours of labor and two of study. Much of the intervening time was devoted to community prayers and meditations, and to the chanting of the Holy Office.

But how about Morals in monasteries? I am aware of the charges that bigoted historians often make, but I see every unprejudiced writer today speaking in high terms of the monks. If one historian tells that the monks and nuns were not virtuous, ten like "Cutts" will say that the best people were found in them; if one historian contends that monasteries were suppressed on account of the sins committed within them, ten will say that their suppression was caused by the kings and rulers for the sake of plunder. Maitland, in his "Dark Ages" (preface to first edition), writes: "The fact is that popular indignation, and hatred of the bitterest kind was excited, and has been studiously kept up, and that for centuries the general notion in this country has been that a monastery naturally, almost necessarily, is a place dedicated to idleness, gluttony, lewdness, hypocrisy, political intrigue, fraud, treachery, and blood; so that, as a matter of course, a nun is to be supposed something as bad as can be, and a monk no better. But that there ever was truth in the course and filthy abuse heaped upon

the monastic order as a body by some who were forward in the business of the Reformation, is what I suppose never was believed by anyone who had a moderate knowledge of facts."

Facts are before us. Read this report from the Commissioners of Cromwell, who were sent to destroy a monastery: "We have surveyed the monastery or nunnery of Polesworth (Dublin Review, April, 1889.) Therein is an Abbess, named Dame Alice Fitzherbert, of the age of sixty years, a very sad, discreet and religious woman, and hath been head and governor these twenty-seven years....and by the open fame and report of the country there do live to the number sometimes thirty, and sometimes of forty or more and there be right virtuously brought up." This report, remember, was made by persons who were commissioned to find defects, and to whom imaginary evils or abuses would have appeared more than real. It has been but a few years since the government of France closed the monasteries and convents of the country after driving out the rightful possessors. And was it on account of immorality or because of any crime whatever? Who would make such a charge today when contemporaries by the thousand would contradict him? How is it that the accusation of immorality against a whole community of monks and nuns of the Middle Ages is made only in after centuries? It is easy enough for the enemy to accuse after the accused are gone. One fact is emphasized by reputable historians, and that is that the people of their time had not a word to say against the morality of monks and nuns.

DEAN MAITLAND.

("The Dark Ages"—page 2 of Preface.)

"It is quite impossible to touch the subject of monasticism without rubbing off some of the dirt which has been

heaped upon it. It is impossible to get even a superficial knowledge of the mediaeval history of Europe without seeing how greatly the world of that period was indebted to the monastic orders; and feeling that, whether they were good or bad in other matters, monasteries were beyond all price in those days of misrule and turbulence, as places where (it may be imperfectly, yet better than elsewhere) God was worshiped—as a quiet and religious refuge for helpless infancy and old age, a shelter of respectful sympathy for the orphan, the maiden, and the desolate widow—as central points whence agriculture was to spread over bleak hills and barren downs, and marshy plains, and deal bread to millions perishing with hunger and its pestilential train—as repositories of the learning which then was, and well-springs of the learning which was to be—as nurseries of art and science, giving the stimulus, the means, and the reward to invention, and aggregating around them every head that could devise, and every hand that could execute—as the nucleus of the city which in after days of pride should crown its palaces and bulwarks with the towering cross of its cathedral.

"This, I think, no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of His mercy that is over all His works. . . . Let me thankfully believe that thousands (of these monks) were men of enlarged minds, purified affections, and holy lives—that they were justly reverenced by men—and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to their fellow creatures."

CUTTS.

("Scenes and Characters of the Middle Ages.")

"Their general character was, and continued throughout the Middle Ages to be, that of wealthy and learned bodies; influential from their broad possessions, but still more influential from the fact that nearly all the literature, and art, and science of the period was to be found in their body. They were good landlords to their tenants, good cultivators of their demenses; great patrons of architecture, and sculpture, and painting; educators of the people in their schools; healers of the sick in their hospitals; great almsgivers to

the poor; freely hospitable to travelers; they continued regular and constant in their religious services; but in housing, clothing and diet, they lived the life of temperate gentlemen rather than of self-denying ascetics."

JAMES GARDINER.

(English historian, reviewing Gasquet's "Henry VIII and the English Monasteries.")

"The old scandals, universally discredited at the time and believed in by a later generation only through prejudice and ignorance, are now dispelled forever."

KEMBLE.

(In his "Saxons in England," Vol. II.)

"They were permanent mediators between the rich and the poor, between the strong and the weak. . . . They alone had the right and the means of arresting the rough hand of power, of mitigating the just severity of the law of showing a gleam of hope to the eyes of the slave and of finding even in this world a place and means of existence for all those forsaken ones whose existence was ignored by the State."

THOROLD ROGERS.

(Quoted by F. A. Gasquet, in his "Henry VIII and the English Monasteries.")

"The monks were the men of letters in the middle ages, the historians, the jurists, the philosophers, the physicians, the students of nature, the founders of schools, authors of chronicles, teachers of agriculture, fairly indulgent landlords and advocates of genuine dealing towards the peasantry."

CANON FARRAR.

(In "The Victories of Christianity," p. 115.)

"Under the influence of Catholicism the monasteries preserved learning and maintained the sense of the unity of Christendom. Under the combined influence of both grew up the lovely ideal of chivalry, molding generous instincts into gallant institutions, making the body vigorous and the soul pure, and wedding the Christian virtues of humility and tenderness into the natural grace of courage and strength.

"During this period the Church was the one mighty witness for light in an age of darkness, for order in an age of lawlessness, for personal holiness in an epoch of licentious rage."

WILLIAM LECKY.

(In "European Morals," Vol. II, pp. 90, 91.)

"As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored.

"During the darkest period of the Middle Ages, monks founded a refuge for pilgrims amid the horrors of the Alpine snows. A solitary hermit often planted himself, with his little boat, by a bridgeless stream, and the charity of his life was to ferry over the traveler. When the hideousness of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by its loathsomeness and contagion, but also by the notion that it was in a peculiar sense supernatural, new hospitals and refuges overspread and monks flocked in multitudes to serve them. . . . This vast and unostentatious movement of charity, operating in the village hamlet and in the lonely hospital, staunching the widow's tears and following all the windings of the poor man's griefs, presents few features the imagination can grasp, and leaves no deep impression on the mind. The greatest things are often those which are most imperfectly realized; and surely no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity. For the first time in the history of mankind it has inspired many thousands of men and women, at the sacrifice of all worldly interests, and often under circumstances of extreme discomfort or danger, to devote their entire lives to the single object of assuaging the sufferings of humanity. It has covered the globe with countless institutions of mercy, absolutely unknown to the pagan world."

GEORGE HAVEN PUTNAM.

("Books and Their Makers in the Middle Ages.")

"The beginning of literary work in the Universities, to which I refer as indicating a second stage, did not however bring to an end, and in fact for a time hardly lessened, the production of books in the Monasteries. * * * It was in the Monasteries that were preserved such fragments of the classic literature as had escaped the general devastation of Italy; and it was to the labors of the Monks of the West, and

particularly to the labors of the Monks of St. Benedict, that was due the preservation, for the Middle Ages and for succeeding generations, of the remembrance and the influence of the literature of classic times.

"For a period of more than six centuries, the safety of the literary heritage of Europe, one may say of the world, depended upon the scribes of a few dozen scattered Monasteries. The Order of St. Benedict was instituted in 529, and the Monastery of Monte Cassino, near Naples, founded by him in the same year, exercised for centuries an influence of distinctive importance upon the literary interests of the Church, of Italy, and of the world."

WILLIAM HOWARD TAFT.

(In an address to a Presbyterian body, Philadelphia.)

"The subject of the Church in the Philippines covers the entire history of these islands. Going back to the beginning of Spanish occupation we find the heroes of Christianity, the Spanish priests and friars, leading the way. Before and with and after the soldiers came these valiant men of God, carrying only the Cross.

"When Spain found that no gold was to be had in the islands and that the rich spices that had come from other possessions were not there, it wanted to leave the islands and their peoples. To this course the friars objected. They said: 'Here is our field of souls; here our harvest for God. It is not right that we should go and take from these poor souls the light they have just faintly seen.'

"So Spain yielded. The friars made parishes, taught the catechism, taught useful things. Thus it is that we found ready to our hands more than 6,000,000 Malays who are Christians and who are receptive to our civilization.

"No one who knows of conditions as they have been will charge me with partiality to the friars. Still, I will testify to the work and the usefulness of these men of God. The Dominicans established the University of St. Thomas in 1610, long before the establishment of Harvard, Yale, or any other American university.

"It was charged that the friars obtained their lands unjustly. I did not find that there was truth in this allegation. That they were oppressive landlords was also charged. I could not find evidence to sustain this allegation. But they

were landlords and representatives of the Crown, and as such they were hated. In view of this general opposition, I deemed it best that they should not return to their parishes."

JOHN T. M'DONOUGH.

(Formerly Justice of the Supreme Court of the Philippines.)

"Betwees 1571 and 1896, the Augustinian and Franciscan friars founded no less than 436 towns and came to have to look after 3,000,000 souls. The Jesuits and the Dominicans also took up the good work of teaching and preaching. The friars not only looked after the spiritual welfare of the people, but they looked out for their bodily necessities and comforts. They taught the natives the use of agriculture, lived among them and learned their dialects; they introduced and taught the cultivation of Indian corn, indigo, coffee, tobacco, sugar-cane, sweet potatoes and many kinds of fruit. They acquired large tracts of land and caused the same to be improved and leased to native tenants on easy terms, under an agreement by which the tenants first obtained sufficient to enable them and their families to live frugally, and the remainder of the produce was charged between the landlords and tenants. The total holdings of agricultural land acquired by the friar orders during three and a quarter centuries was valued at and taken over by our government for 7,500,000. A single religious corporation in New York City is said to own property to the value of $60,000,000. So that, comparatively speaking, the friars were not so grasping and greedy as many think they were."

GOTTFRIED WILHELM VON LEIBNITZ (Prot.)

(In his "Systema Theologicum.)

"Since the glory of God and the happiness of our fellow-creatures may be promoted by various means, by command or example, according to the condition and disposition of each, the advantages of that institution are manifest, by which besides those who are engaged in active and every day life, there are also found in the Church ascetic and contemplative men, who abandoning the cares of life and trampling its pleasures under foot, devote their whole being to the contemplation of the Diety, and the admiration of His works, or who, freed from personal concerns, apply themselves exclusively to watch and relieve the necessities of others, some by instructing the ignorant or erring; some by assist-

ing the needy and afflicted. Nor is it the least among those marks which commend to us that Church, which alone has preserved the name and the badges of Catholicity, that we see her alone produce and cherish these illustrious examples of the eminent virtues and of the ascetic life.

"Wherefore, I confess, that I have ardently admired the religious orders, and the pious confraternities, and the other similar admirable institutions; for they are a sort of celestial soldiery upon earth, provided they are governed according to the institutes of the founders, and regulated by the Supreme Pontiff for the use of the universal Church. For what can be more glorious than to carry the light of truth to distant nations, through seas and fires and swords—to traffic in the salvation of souls alone—to forego the allurements of pleasure, and even the enjoyment of conversation and of social intercourse, in order to pursue, undisturbed, the contemplation of abstruse truth and divine meditation—to dedicate oneself to the education of youth in science and in virtue—to assist and console the wretched, the despairing, the lost, the captive, the condemned, the sick—in squalor, in chains, in distant lands—undeterred even by the fear of pestilence from the lavish exercise of these heavenly offices of Charity? The man who knows not, or despises these things, has but a vulgar and plebial conception of virtue; he foolishly measures the obligations of men toward their God by the perfunctory discharge of ordinary duties, and by that frozen habit of life, devoid of zeal, and even of soul, which prevails commonly among men. For it is not a counsel, as some persuade themselves, but a strict precept, to labor with every power of soul and body, no matter in what condition of life we may be, for the attainment of Christian perfection, with which neither wedlock, nor children, nor public office, are incompatible (although they throw difficulties in the way), but it is only a counsel to select that state of life which is more free from earthly obstacles, and upon which selection our Lord congratulated Magdalen."

HENRY W. LONGFELLOW.

(In his prose work, "Outre-Mer"—p. 266.)

"We are not to suppose that all who take holy orders are saints; but we should be still farther from believing that all are hypocrites. . . . Many a pure spirit, through heavenly-mindedness, and an ardent though mistaken zeal, has fled

from the temptations of the world to seek in solitude and self-communion a closer walk with God. And not in vain. They have found the peace they sought. They have felt, indeed, what many profess to feel, but do not feel,—that they are strangers and sojourners here, travelers who are bound for their home in a far country. . . - They speak of having given up the world, and it is no poetical hyperbole; they speak of longing to be free from the weakness of the flesh, that they may commence their conversation in heaven,—and we feel that they had already begun it in lives of penitence, meditation, and prayer."

THIS BIBLE WAS WRITTEN BY A MONK.

The most beautiful volume among the half million in the Congressional Library, at Washington, is a Bible, which was transcribed by a monk in the sixteenth century. It could not be matched today in the best printing office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in German text, each letter perfect, without a scratch or blot from lid to lid. At the beginning of each chapter the first letter is very large, usually two or three inches long, and is brightly illuminated in red and blue ink. Within each of the capitals is drawn the figure of some saint, some incident of which the chapter tells. There are two columns in a page, and nowhere is traceable the slightest irregularity of line spaces or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open.

A legend relates that a young man who had sinned deeply became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible that he might learn every letter of the Divine commands which he had violated. Every day for many years he patiently pursued his task. Each letter was wrought in reverence and love, and the patient soul found its only companionship in the saintly faces which were portrayed on these pages. The illustrated initials in perfection of form and brilliancy of color surpass anything produced in the present day. With all our boasted progress, nothing in Europe or America equals it.

CHAPTER II.

Protestant Witnesses in Behalf of Nuns.

SOME LIGHT ON OUR SISTERHOODS.

I.

Never is bigotry so unmistakably displayed as when people charge the religious with being influenced by unholy motives to embrace the convent life. That a multitude of people do think or are in readiness to think evil of nuns (and priests) is evident (1) from the many questions asked at non-Catholic missions concerning nuns and convents, (2) from the theme which appears to be the anti-Catholic lecturer's best drawing card in small places.

Strange that it does not occur to our benighted people that a girl *could not be forced* into a convent or detained there against her will—for would not the law be altogether on her side? Strange that it does not occur to them that if evils existed in convents, one single proof furnished the authorities would result in prosecution, and if such evils were shown to be common, our sensational press would arouse the indignation of the public within twenty-four hours.

No, reader, Sisters are holy women, who enter religion from the noblest motive that could inspire a human being; for the most part they are those who from early childhood had a tender love for Jesus Christ, and desire to grow in that love. The devils in hell could not level a worse charge against them than to accuse them of immorality, and Catholics knowing this are quick to show their resentment and indignation when such a charge is made. These devoted women enter religion for precisely the opposite purpose: they

want to be pure, and of their own free choice vow chastity; and how natural to withdraw from the wicked world to a place where others similarly disposed will furnish every encouragement to them? They accept Christ as "the portion of their inheritance," and will not divide their heart with any other lover.

It would indeed be strange if there were not some generous souls who would leave all to follow Jesus. It would be strange if there were not some who would heed Christ's recommendation of virginity (Matt. XIX, 12). It would be strange if there were not some who would become professedly obedient, like Christ, "unto the death of the cross." These considerations alone should answer the question: "Why do these people not marry?" Those who enter religion are not, as many are inclined to think, persons who once had a human lover who went back on them, and who in their disappointment entered the convent as unhappy creatures. On the contrary, they are, with very few exceptions, persons who aspired to a life in religion from early girlhood, in whose hearts serious love of a creature never entered, who, if a human lover had been proposed to them, would have answered with St. Agnes: "I am espoused to Him Whom the angels serve." Their daily prayers, their very rule, not to speak of the mutual encouragement and the absence of temptation, make it easy for them to live virtuously.

II.

Ask those who have come into close contact with their lives if such be not the estimate they have formed of the good Sisters. Those who know them are the ones to ask. Ask the soldier, who was nursed by a Sister on the battlefield; ask the many Protestants who have experienced her care, charity and gentleness in a hospital; ask the thousands of Protestant ladies

who were taught by them, heart and head, in Catholic academies. These all thank God that Sisterhoods exist. Why do the best Protestant parents in the land select convent schools preferably to any other for the education of their children?

As to their self-assumed obligations, what a grand character these are the index of? What objection can be made to their choice of community life, which is organized to enable its subjects to serve God and their fellowmen the better by prayer or active charity? What objection can be made to their observance of chastity, viz.: to live as angels upon earth in order to "follow the Lamb" more closely in heaven? More serious objection could be made to the attempt of your sister to remain chaste in the world. What objection could be made to their obedience to spiritual authority, which would not apply equally as well to the obedience to temporal authority of our students at college, of our soldiers in government homes, etc.? What objection could be made to their vows in religion, which would not apply equally as well to the mutual vows of partners entering marriage, or to the soldier taking his military oath? What objection could be made to their unselfish work of caring for the orphan, of the aged, of the sick, of "instructing others unto justice," which is the life-long occupation of 50,000 nuns in the United States?

Not only do the daughters of poor parents join the different Sisterhoods, but every community contains members who voluntarily relinquish their claim to a fortune or who sacrificed a fortune which was already in their hands. And what might surprise the reader is that the strictest Sisterhoods (for instance that of the Poor Clares) are embraced by ladies of the highest rank and position in society.

In them the religious are banded together to "spend themselves for the salvation of souls" by prayer. Oh, how sorely the world needs prayer! The Contemplative orders have been likened to lightning rods; by their prayers, mortifications and penances for others, their members keep God from striking the guilty. This is scriptural; see how God was willing to spare a wicked city if only ten just men could be found therein.

But is it not unnatural for a child to give up her love for her parents? She does not give up her love for her parents any more than a girl who leaves her home by marriage; and she is never a cause of worry or grief to her parents like many daughters are who marry unhappily.

III.

There is only one instance where girls are in convent schools (not in the convent) against their will: it is the case of girls whose parents send them to the Sisters (of the Good Shepherd) for moral reformation. They are there against their will the same as girls are in the State reformatories against their will, but they are not nuns. One of these occasionally escapes and our newspapers have often reported such occurrences as "An escape of a girl from a convent"; the girl was never an inmate of a convent, but of a convent "house of correction." There is no such thing as an *Escaped Nun;* no such thing as a *Rescued Nun.* As stated before, there is no difficulty to get out of a convent; the difficulty is to get in. Not only is a girl not forced to enter the convent, but none will be accepted until perfect assurance is had that she would be contented nowhere else. The moment she becomes dissatisfied she is not only at liberty to leave, but is urged to leave. She makes no vows until she has had two or three

years' trial of the life, and then she makes vows only for a few years at a time.

Cardinal Manning attributes the slanders leveled against religious to a "secret hostility, which men have against a life which surpasses their own." People who have little inclination for prayer, and unselfish charity, who have not trained themselves to control their passions, might find the religious life uninviting, its virtues difficult, if not impossible, to practice; but they must not conclude that there are none on earth better than themselves. Anti-Catholic denunciations of nuns and convents do not incriminate them any more than the accusations made against Christ Himself proved Him to be guilty. "He hath a devil," His enemies said of Him.

Hear what the better-informed Protestants have to say concerning Catholic nuns:

ROBERT LOUIS STEVENSON.
(Dedicated to Mother Marianne, of Molokai.)

"To see the infinite pity of this place—
The mangled limb, the devastated face,
The innocent sufferer smiling at the rod—
A fool were tempted to deny his God.

"He sees, he shrinks; but if he gaze again,
Lo! beauty springing from the breast of pain.
He marks the Sisters on the mournful shores—
And even a fool is silent and adores."

JUDGE DAVID J. BREWER.
(Of the United States Supreme Court.)

In a lecture delivered at Haverford College on "Our Duties as Citizens," he declared:

"What single organization has done more for the orphan than the Catholic Church? What one, through hospital or asylum, more for the sick and afflicted? If you were to

select a single face and form as typical expression of the great thought of charity and kindness, whose would you select other than the face and form of a Sister of Charity? As some poet has said in a poem entitled 'The Little Sister of the Poor':

'Amid the city's dust and din
Your patient feet have trod;
Wherever sorrow is or sin,
You do the work of God.

'You seem in many a shadowed place
A glory from above,
The peace of heaven is in your face,
And in your heart is love.

'Your brow is lined with other's cares,
And aches for other's needs;
You bless the dying with your prayers
The living with your deeds.'

"In times when epidemics rage, when death seems to haunt every city home, who are the devoted ones to risk their lives in caring for the sick and paying the last offices to the dead? Surely, as the vision of this rises in your mind, you see the presence and form of those whose faith is in the Man of Galilee."

W. L. ROBISON.

(The Diary of a Samaritan—p. 196.)

"Chief above all do I record the praise of the Sisters of Charity. . . . They do good by stealth. . . . I have seen them in the silent rounds of duty, in the infirmaries, hospitals, and rickety tenements of the poor, comforting their own sex of all religions, castes, and conditions, fearless of contamination, dressing loathsome wounds and inhaling the most nauseating odors. . . . The world may be bad in the main, but a redeeming feature in this institution, which is as a golden connecting link between heaven and earth."

REV. S. PARKES CADMAN.

(Brooklyn, N. Y., November 21, 1915.)

"Is it love that takes the Sisters of Mercy on the battlefields of Europe to nurse the fallen soldier, as I understand

they receive no wage for it? Yes, the Sisters of Mercy are heroines of the Cross. Would to God that our women everywhere shared their sacrificial spirit. Ask any veteran of the Civil War and he will tell you of their value. If we had less Tangoers and more Sisters of Mercy the world would be better."

COLONEL CHARLES MILES.

(Virginia-Pilot, Norfolk, Va., June 5, 1916.)

"I always take off my hat to a Sister of Mercy, that wonderful order of Roman Catholic women, because I have had the opportunity to see them at work. I have seen them in homes of sickness and death. I have seen them in houses of infection and contagion, where their mere presence must mean ultimate death. I have seen them ministering to the poor in quarters where only a brave man would dare to enter. I have seen them stay when ministers, laymen and physicians ran for safety. I have never seen a Sister of Mercy fail to do her duty in its highest sense and sacrifice every other motive to that of bringing a little ray of light, a blessed beam of sunshine to some poor soul in need."

REV. G. R. GEBAUER.

(Duluth, Minn., April 19, 1914)

"Men and women have a perfect right to withdraw from the world if so they wish. After all, many a young woman falls into greater misery by getting married. And, as for men, the fellow who wants to withdraw from the temptations of life, is perhaps best taken care of in a monastery. It might be a good thing if we Protestants had some kindly institution for the worldly unfit."

DR. S. WEIR MITCHELL.

(In "Journal of the American Association," May 9, 1914)

"Our best women nurses were the too limited number of Roman Catholic Sisters. Their value for male patients was at its best in proportion to their being refined ladies of a caste to which few of the Roman Catholic Sisters belonged. I observed that good-looking, well-bred, low-voiced women, exercised a wonderfully great control over our soldiers—a very American tribute with a physiologic basis."

FRANCES STARR (Actress.)

(Detroit Free Press, Dec. 12, 1915.)

"It has been my custom for several years to find rest and

recreation after long and trying seasons in the seclusion of a convent. Three years ago I passed several summer months in a French convent and just before taking up my role in 'Marie-Odile' I spent some time in a convent in America. It was in New England. I may not say where, because it would not be fair to drag the beautiful, unworldly place out of its soft spiritual twilight into the light of our every day. Even now, the wonderful quiet days come back to me. It was then that the happiness of Marie-Odile's convent life impressed itself upon me, for I realized that a nun is the happiest woman in the world.

"The happiness of these retreats, the united thought of the Sisters, the absence of discord, the stimulating influence to think as well as work, all these things combine to make a convent a wonderful place."

NEW YORK JOURNAL.

(Sept. 20, 1914.)

"Six nuns in the Convent of St. Charles at Nancy are mentioned in army orders for the splendid devotion they displayed in nursing over a thousand wounded soldiers in their establishment, despite the incessant and murderous bombardment which has continued since August 24. The Sisters stuck to their post while the civil population completely abandoned the town. Those mentioned are Sisters Rigarel, Cellet, Remy, Millaird, Rickler and Gartener."

CHICAGO TRIBUNE.

(Sept. 19, 1914.)

"The name of Mme. Adrienne Buhet, head of the Dames du Sacre Coeur, appears in a long list of the names of those killed on a battlefield. She was struck by a bullet from a German machine gun as she was raising the head of a wounded soldier."

THE BALTIMORE SUN.

(July 22, 1915.)

"The Sisters of Charity and a large number of Sisters of other religious communities and orders are nursing the soldiers in the present European war. These are to be found not only in the camps and on the firing line, but in the numerous ambulances (hospitals and converted institutions) to which the wounded and convalescent soldiers are brought.

Speaking for only one of these communities of Sisters, I am qualified to state that there are at present more than 5,000 Sisters of Charity nursing the soldiers. I have before me several letters written by an American Sister, who, at the outbreak of hostilities, found herself in the motherhouse of the Sisters of Charity, where obedience had called her. She was later on sent to the front. Among many other interesting things, she writes:

"'I came up here (i.e., to her post) on an hour's notice. We have 175 here; of these I have charge of thirty.'

"Speaking of her part in the good that the Sisters are doing, she says:

"'I am exceedingly happy in this work and cannot be grateful enough to have been sent here, though I would like to be ordered nearer the danger line.'"

THE OMAHA BEE.

(Omaha, Nebr., July 25, 1915.)

"From the time the Sisters of Good Shepherd came to Omaha until the present they have housed and sheltered 1,400 girls, all this without asking or receiving any State aid as other reform schools of the State have received.

"Many erroneous ideas prevail regarding the Good Shepherd's home and its object. The home is a reformatory for women and girls who have fallen into evil ways and who desire to lead honorable lives. All such as desire shelter and need a helping hand receive both. The Sisters do not ask who is at fault. It is sufficient for them to know that the unfortunate desires to lead a better life. No restraints are placed on inmates of legal age. They may go when they please. Only those under age placed in the home by parents or guardians are required to remain in the home.

"The essence of reform in this as in all reformatories is useful employment. Mind and hands must be occupied to dull evil habits. The Sisters devote their lives to the cause wholly without worldly recompense. Their sole reward is the pleasure of redeeming the unfortunate. Whatever gains comes from the labors of Sisters and inmates goes to improving the home and enlarging its usefulness. Thus it is not only a practical charity, maintained without expense to the community, but one which redounds to the honor and self-sacrifice of womankind."

CHICAGO DAILY NEWS.

(Jan. 29, 1915.)

"Big soup kettles whose steaming contents are ladled out to hungry men, women and children without regard to whether they are 'deserving' are working overtime at two hospitals on the northwest side. The hospitals are the St. Mary of Nazareth and St. Elizabeth's, and they who preside over the soup kettles are Catholic Sisters.

"For several days persons living in the vicinity of the St. Mary of Nazareth Hospital have noticed an unusual number of visitors, old and young, enter the hospital grounds at the side gate daily, at the noon hour. It was disclosed today that the nuns not only have been providing the food for the visitors who are of the big army of unemployed, but have set themselves to the task of finding employment for as many as they can."

WILMINGTON (Del.) MORNING NEWS.

(May 28, 1914.)

"A remarkable charity, one not heard of as much as it should be, is that of the Little Sisters of the Poor, whose chapel at Fourth Street and Grant Avenue has just been dedicated. Eleven years ago the home for the aged and destitute was started by six Little Sisters and there were two inmates. There are now twelve Little Sisters in charge of 100 aged men and women. Where these unfortunates would be today, were it not for the Little Sisters, no one knows.

"It is a very big problem, this caring for the aged and destitute, and it is becoming a bigger one as time goes on. The Roman Catholic Church has many homes of this kind.

"The aged and destitute are a burden, to be sure, but now willing hands and joyous hearts, like those of the Little Sisters, gladly assume that burden, rejoice in it as a task they are performing in the service of the Master."

CHAPTER III.

Protestant Witnesses in Favor of Jesuits.

The Jesuits are not monks, but a society of priests who, whilst binding themselves by the same vows of poverty, chastity and obedience, follow a rule which obligates them to active work. Of all religious they have been most persecuted, calumniated and misrepresented. Their very name has been a by-word, but against the second-class authors and the cheap novelists, who accept and propagate the enemy's contentions without investigation, we herewith quote some better informed Protestants who speak in terms of the highest praise of these much maligned men:

LORD MACAULEY.

(Essay on Ranke's History of the Popes, Vol. III, 317-319.)

"In the order of Jesus was concentrated the Catholic spirit, and the history of the order of Jesus is the history of the great Catholic reaction (against the Reformation). That order at once possessed itself of all the strongholds which command the public mind, the pulpit, the press, the confessional and the academies. Wherever the Jesuit preached the church was too small for the audience, the name of a Jesuit on the title page secured the circulation of a book. It was in the ear of the Jesuit that the powerful, the noble and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, and from the first rudiments to the courses of rhetoric and philosophy. Science and literature lately associated with heresy, or infidelity, now became the allies of orthodoxy.

"Dominant in the south of Europe, the great order went forth conquering and to conquer. In spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks, the Jesuit was found under every disguise and in every country:

scholars, physicians, merchants, serving men; in the hostile court of Sweden, in the old manor house of Cheshire, in the hovels of Connaught, arguing, instructing, consoling, captivating the hearts of the young, holding up the crucifix before the eyes of the dying.

"The old world proved too small for this marvelous activity. The Jesuits invaded every country which the great maritime discoveries of the preceding age had opened up to European enterprise. They were found in the depths of the Peruvian mines, at the marts of the African slave caravans, on the shores of the Moluccas, in the observatories of China. They made converts in countries which neither avarice nor curiosity had tempted any of their countrymen to enter. They conversed and disputed in tongues of which no other native of the west understood a word."

REV. E. R. SHIPPEN (Unitarian.)

(The Detroit Tribune, Nov. 9, 1914.)

"The common attitude of Protestants toward Jesuits is scandalous. It represents bitterness, bigotry and ignorance. Prof. Rockwell, of Union Theological Seminary, admits that no really good history of the Society of Jesus has been written by any English-speaking Protestant, the controversial spirit triumphing over the judicial or scholarly temper.

"It is not true that Jesuits teach that 'the end justifies the means.' It is not true that the society is a vast political machine. Jesuitism represents simply the conservative missionary propaganda, the ruling principle of which is the faith delivered to the fathers and carried on by devotees trained in obedience to the authority of superiors.

"Many Jesuits have been men of exalted virtue, courage and self-sacrifice. Let us do justice to those with whom we differ. Let the spirit of peace and good-will obtain between Catholics and Protestants."

STARBUCK.

(In "Sacred Heart Review"—Boston.)

"If the world accepts the gentleman's assertion that learning and enlightenment are exclusively reserved for the Protestants, I wonder what can be said of the German priesthood and the Jesuits of Roman Catholicism, who are universally acknowledged by all faiths the most intellectual order in the world. Who saved the Holy Bible from Pagan onslaughts?"

THREE LIBELS ON JESUITS REFUTED BY PROTESTANTS

1—THE "MONITA SECRETA."

The *Monita Secreta* of the Jesuits are the enemy's fabrication (vid. The *"Month,"* August, 1901) also Barbier, Dictionnaire des Anonymes; Dr. Littledale, "Jesuits," p. 600. Anent these, the *"Columbian Cyclopedia"* says: "The account of the time and circumstances of its discovery are suspicious and contradictory; the book has been repeatedly condemned, and its apocryphal character is now commonly admitted."

Of course the *Monita Secreta* have given rise to endless discussion, the enemies of the Jesuits insisting on their genuineness in spite of the overwhelming evidence against them. One of the most striking and satisfactory discussions of the subject that we have seen is a very learned, able, and candid article written *by a Protestant,* and one by no means friendly to the Jesuits, in the twenty-eighth volume of the New Englander, 1869, p. 539, entitled "Forgery in Polemics. The Secret Instructions of the Jesuits." In that article the testimony *pro* and *con* is summed up with a candor and impartiality as uncommon as it is commendable.

THE PENNY CYCLOPEDIA.

(The Society for the Diffusion of Useful Knowledge in London.)

"The famous Monita Secreta—secret or pretended private instructions, given to the higher and most tried members of the Order, are now generally acknowledged to be spurious."

CHAMBERS' ENCYCLOPEDIA, 1863.

(Vol. V, p. 704.)

"The accounts of the time and circumstances of its discovery are suspicious and contradictory, and its apocryphal character is now commonly admitted."

ISAAC TAYLOR.

(In the Encyclopedia Britannica, 8th edition, 1856, Vol. XII, p. 752.)

"At a later time was brought to light, unadvisedly as it seems, the **Monita Secreta**, believed, however, to be a spurious production."

THE AMERICANA (ENCYCLOP.) VOL. VIII.

"There are no crypts or secret Jesuits. Romances are mostly responsible for such myths. * * * The descriptions of Jesuits as crafty, unscrupulous men, constantly engaged in dark plots against all who stand in their way, are inventions of their enemies and have no foundation in fact."

Fourteen different encyclopedias, dictionaries, bibliothecas, etc., are quoted to the same purport.

Of Protestant historians and writers Giesler, Hase, Schrocke, Dr. Murdock, translator of Mosheim, Niedner, Rither, and Von Lang are all quoted, as bearing testimony to the spurious character of the *Monita Secreta.*

2—"THE END JUSTIFIES THE MEANS."

Equally false is the charge that the Jesuits as a society or any of its members in their writings ever taught that "The End Justifies the Means." A few years ago a professor at the Syracuse (N. Y.) Methodist University accused the Jesuits of maintaining this wicked doctrine, whereupon Bishop Ludden of that city issued the following challenge, which still stands:

"Now, I know that the learned and esteemed faculty of Syracuse University will feel grateful to me for calling attention to what they call the Jesuit principle, and I hereby solemnly assert that no Jesuit ever held such a principle and would not be tolerated to hold, much less to teach, such a principle. And to emphasize my assertion I hereby state that I shall pay to any student of the university the expenses of his board and tuition during the remaining years of his

studies there, if he can find in any of the writings or teachings of the Jesuits, or from any authentic source whatever, that they ever taught the doctrine that the 'end justifies the means.'"

Sir Edward Fry, a Dublin judge recently resurrected the old charge, and was given a chance to prove the same—and incidentally to earn some coin for charity. Rev. W. Delaney, S. J., of Dublin, made him the following offer:

"I am prepared to hand over a sum of 50 pounds to any public charity in Dublin, if it be established to the satisfaction of a Board of Arbitration in Dublin that the Jesuits teach the doctrine 'that the end justifies the means.' But if the Board of Arbitration decide, on the contrary, that the charge is not proved, a sum of 10 pounds shall be paid by the other side for the printing and publication of a pamphlet containing a narrative of the proceedings. I make no claim to have Catholics on the Board. If the following members of the Society of Friends, (Sir Edward Fry being a Quaker), the Right Hon. Jonathan Hogg, Abraham Shackleton, and Robert Goodbody, along with Mr. Herbert Wilson, K. C., as lawyer, would consent to act, I should cordially accept their decision."

The challenge of Father Delaney remains unaccepted.

While Dr. Littledale, in the Encyclop. Brittanica, accuses Jesuits of upholding this principle, this gentleman is avowedly anti-Catholic. Moreover, this particular encyclopedia is wrong on almost everything Catholic.

But even this Dr. Littledale on page 600 (Art. Jesuits) admits that the *"Monita Secreta"* are a forgery.

The persecution directed against the Jesuits is explainable in different ways, two of which might be emphasized: 1. St. Ignatius, their founder, prayed that, like the Master, his order might be persecuted;

2. Owing to their intellectual attainments they were the superiors of all their enemies. Says the

COLUMBIAN ENCYCLOPEDIA, VOL. XVI.

"They addressed themselves to the great want of their time,—Education; and through the mastery which they soon obtained in this important field, as well as their eminence in every department of learning, they attained unbounded influence in every sphere of society. It may be added that to their extraordinary success in thus drawing to themselves, for education, the youth of every country into which they were introduced, the historians of the society ascribe much of the opposition which they encountered from the universities and collegiate bodies whose monopolies they invaded."

Today Jesuits are in the front rank among scientists and scholars.

3—THE BOGUS "JESUIT OATH."

Did you ever hear about the Jesuit "Oath"? Did you ever see it in print? And if you did, were you really disposed to believe that the Society of Jesus ever composed such an oath or required its members to subscribe to it? Well, it is risky for enemies of the Catholic Church to print the fabrication and ascribe it to the Jesuits, since they might be called upon to *prove* that it originated with this body of priests. The following confession was recently made by the anti-Catholic publication,

THE BOSTON CITIZEN.
(February 12, 1912.)

Why We Do Not Print It.

"Occasionally a correspondent asks us to print what is called 'The Jesuits' Oath.' We do not print it for this reason: We have not been able to trace it to any Jesuit or other Papal book. When we find it in a book endorsed by the Church of Rome, we will print it.

"The oldest printing of 'The Jesuits' Oath' of which we have any knowledge was in a book by Ussher, Archbishop

(Protestant) of Ireland, more than three hundred years ago. But we have never found it in a Romanist book, nor have we ever heard of an ex-Jesuit who took this oath.

"The Jesuits are an incorporated body in Canada, but they are not incorporated in the United States. So, in Canada they can sue and be sued as a society.

"Nearly twenty years ago the Toronto Mail printed the 'Jesuit Oath.' The paper was sued for slander. Court after court, as it was appealed, decided against the Mail, until the highest court of all in England was reached, and this, too, decided in the same way. It cost the Mail an immense amount of money to fight the case, and they could not prove that it was a genuine 'Jesnits' Oath.'"

The following from *America*, under date of July 15, 1911, serves to show how little trust must be placed in anti-Catholic charges even when they have been believed by Protestants for years:

"Having served its purpose in England, appearing at regular intervals with more or less embellishment from the days of Titus Oates, it (The Jesuit Oath) took a flying trip not long ago to Germany, where disaster befell it as soon as it was sighted. The Evangelische Bund, a German equivalent of the Protestant Alliance, styled it **eine plumpe Falschung**, 'a clumsy fabrication,' while the official organ of that body, the Taegliche Rundschau, implored Protestants not to give themselves away by accepting such rubbish, thus playing into their enemies' hands, and 'drawing water to the Ultramontane mill.' When we heard that the silly calumny had appeared only a year ago in the Wanganui Chronicle of New Zealand, we thought that the myth, having run its crooked course over the earth, had at last reached the world's limit, and was preparing for its disappearance into the nothingness out of which it had evolved. This final plunge it seemed to take when the Protestant's Treasury, the English Protestant Press Bureau, which supplies material for unsavory warfare against Rome, at last, under pressure of nearly three centuries of refutation, expressly disowned this document as a forgery, as the New Zealand Tablet informs us, and so formally withdrew it from the Protestant armory. Lo and behold! it has dared to raise its head again."

CHAPTER IV.

Protestant Witnesses for an Unmarried Priesthood.

I.

Just as the real nun is diametrically the opposite of what fiction and anti-Catholic lecturers picture her to be, so is the character of the real priest. Never did a non-Catholic become closely acquainted with a priest without acquiring the highest regard for him.

That for which the priesthood should be most respected and commended furnishes the occasion for suspicion, criticism and vituperation. I refer to celibacy, or abstinence from marriage. The world hesitates to believe that the large body of Catholic clergy can remain unmarried throughout life without violating chastity. Now, whilst in this chapter I propose to portray how fitting and how biblical is a celibate priesthood, I shall first show the reader how the very quality and degree of training by which the candidate is prepared for the obligations of the priesthood, and his subsequent private life as priest, make the practice of virtue easy.

1. There is no profession on earth for which so long and careful preparation must be made as that of the priesthood. The shortest college and seminary preparation is ten years; the average in the United States is twelve years; whilst in some countries it is fourteen or fifteen years. Hence the boy who goes to college with the intention of preparing for the Catholic ministry usually enters at the age of thirteen or fourteen. He as yet knows nothing of the world's wickedness, and is one who at this early age exhibits a marked leaning toward religion and piety. He is one of the

good boys, and in his desire to embrace the priesthood is actuated only by the holiest and loftiest motive,—that of giving himself up irrevocably to the Savior, no matter what sacrifices the step might entail. From his fourteenth to his twenty-sixth year, the character-forming period of his life, he is away from the world and its temptations, and observes a rule of life that must make for solid spirituality. Only once a year, for his short summer vacation, does he get away from his uplifting environments, but even during this interval he is expected to be as regular at his daily prayers, at daily Mass, at weekly communion, as when at college, and he must return with a testimonial from his pastor certifying to excellent behavior during vacation.

I have selected "the Order of the Day" of one of our Catholic colleges as a fair specimen of the daily routine followed by students preparing for the Catholic priesthood anywhere:

A. M.

5:00—Rising.
5:30—Morning prayer and meditation.
6:00—Mass.
6:40—Bible reading (in private).
7:00—Breakfast (followed by a visit to the chapel).
8:00—Classes and studies.
11:40—Self-examination (spiritual) in chapel.
12:00—Dinner (followed by a visit to the chapel).

P. M.

1:00—Classes and studies.
4:00—Recreation.
4:30—Studies or classes.
5:30—Spiritual reading and prayers in the chapel.
6:00—Supper (followed by a visit to the chapel).

7:30—Studies.
8:30—Night Prayers.
9:00—Retire—Absolute silence (with a view to aid interior recollection) until after breakfast next morning.

Besides observing such a rule for twelve years, the student for the priesthood is under a spiritual director, to whom he makes his confession every week, and by whom he is reminded over and over that the virtue for which he must especially be conspicuous throughout his whole life is purity, chastity. This angelic virtue must not be violated even by a wilful unclean thought, much less by any sin of deed. After such mature deliberation, the student does not act rashly nor bind himself to the impossible when he solemnly vows to take "the Lord as the portion of his inheritance," and to dedicate to Him his body by the careful observance of chastity. It might sound very extravagant, but the student's conscience is trained to be so delicate on this point that he would be disturbed if he wilfully permitted an impure thought or desire to tarry even momentarily in his mind.

2. The Church imposes these obligations on her clergy because the nature of the priest's work and the daily spiritual exercises which he performs are so calculated to keep him spiritual-minded. Of course some priests are more spiritual than others, but exclusive of their private devotions, all priests are wont to devote about three hours each day to direct service to God. This is not commonly known to non-Catholics. Priests say Mass on week-days the same as on Sundays, and must spend some time in prayer both before and after Mass. Then, by an obligation assumed before ordination, they must recite the Divine Office, which is a collection of prayers and Scripture-readings, whose

recital consumes from an hour to an hour and a quarter of each day. If our non-Catholic friends believed as Catholics do with regard to the Mass and the reception of daily communion by the priest, they would need no further word to dispel any suspicion concerning his virtue. A convert, who has become a daily communicant, recently told the writer that he regarded perpetual chastity as impossible of observance by the priest until he himself began to go to daily Mass and receive Holy Communion frequently; "but now," he says, "though married, I could easily lead a virginal life myself."

3. I do not mean to say that no priest was ever untrue to his vows. There are exceptions, but their very rarity establishes the truth of what we are saying about the general body of the Catholic clergy. Nearly every one of them could, with hands lifted up in solemn oath, affirm that he has never "known woman." The few who have been guilty are the ones, who, after being cast out of the ranks of the clergy, write such books as "Thirty Years in Hell," or lecture on "Priests and Nuns" for a living. They do it out of their demon-like hatred for the characters whose better lives are a condemnation of their own depraved lives.

II.

The priest is required to observe celibacy especially for two reasons: (1) In order that he might imitate Christ more closely and attain to higher perfection; and (2) in order that he might give undivided attention to the work of God and of souls.

1. Christ would have a virgin mother, His precursor, John the Baptist, whom He eulogized so highly, was unmarried; His most beloved Apostle was "the virgin disciple;" virgins are represented (Revel. xiv, 4, 5) as following the Lamb; Saint Paul, the model

Apostle, who bids us "be imitators of me as I am of Christ," remained unmarried, and he tells us (1 Cor. vii, 718) that he would have us imitate him in this particular. In Math. xix, 29, Christ says: "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life." In the same chapter, v. 12, Jesus recommends virginity to some: "And there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Now, who should follow this recommendation if not the clergy, whom St. Paul denominates "other Christs"?

2. The same Paul assures us that a married clergy cannot be wholly occupied with God and the work of saving souls: *"But I would have you without solicitude. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife"* (1 Cor. vii, 32). A child can plainly see the logic of St. Paul's declaration, and hence Christ made celibacy, or at least the relinquishment of one's wife, a condition for the apostleship; the Apostles had to "leave all things." St. Peter calls the Savior's attention to this: "Behold, we have forsaken all things and followed Thee" (Matt. xix, 19). We do not read of a single Apostle being associated with a wife in the exercise of his ministry. Celibacy is also favored by Heb. v, 1: "For every high-priest taken from among men is ordained for men in things pertaining to God"; he therefore belongs to the people first, and not to a family, the care of which must demand considerable of his time and attention. Experience corroborates so plentifully what common

sense cannot deny,—the better service which an unmarried clergy is enabled to render to people with a much less expenditure of money. Catholic foreign missionary work is far more successful than Protestant, as the non-Catholic witnesses above have testified; and the reason usually assigned therefor is that the Catholic priest is not prevented by any human tie from giving himself up wholly to his work. In times of pestilence the shepherd must be ready to lay down his life in order to minister to the spiritual wants of his sheep. The unmarried priest, with no one dependent on him, can do this far better than the married minister, who is greatly handicapped. Even lepers have souls, and must be ministered unto, but who other than a Catholic priest ever sacrificed himself for them?

III.

I suppose that every one will concede that no objection can be brought against celibacy, but rather much said in its favor, if those embracing it remain chaste men. In addition to what was said above concerning the reality of the priest's virtue, we might adduce statistics, as far as they are procurable, to show that the Catholic clergy, as a body, are the most chaste men on earth. Our sensational daily press does not permit any scandal to escape its exposure, yet without trying to be unkind we would challenge the reader to produce one scandal to which a Catholic priest is a party to twenty scandals in which married ministers are involved. A recent copy of the *Chicago Tribune* records three preacher-scandals in one day. If prejudiced partisan writers accuse the body of priests of immorality, impartial informed men, like Maitland, (Protestant), will say:

"It appears to be the testimony of history that the monks

and clergy were in all times and places better than other people."

Is your bachelor brother or maiden sister necessarily unchaste? Is every widower or widow? Is every man or woman who for a few months is away from his or her partner? If not, then how much easier is it for him to live chastely who has made a special dedication of his body (by vow) to God? For him who, from supernatural motives and for greater perfection, takes this step only after twelve years of reflection and training? For him, who, knowing that he is not allowed to marry, does not permit his thoughts to be occupied with the idea? Catholics know of the priest's determination and vow, and hence the other sex would regard it as sacrilegious to make any advances to him.

Moreover, the Catholic people would never approve of their priests marrying, and the Roman Catholic clergy would never favor the abolition of clerical celibacy. Even in the Greek Church no one may marry after entering the priesthood, and no married priest is eligible to the bishopric; the unmarried clergy are held in much higher regard. Whilst the words of Saint Paul, "a bishop should be a man of one wife," are sometimes quoted in support of a married clergy, they must have a different meaning because this very Saint Paul was a bishop and yet he was not married. The Apostle's meaning is that one who was married oftener than once could not become a bishop.

Hence, whilst the Bible does not say in so many words: "Priests are not permitted to marry," it exalts virginity over marriage for those who can observe it, and it counsels it especially for those who are occupied with the things of the Lord. And it is needless to say that the world stands in sore need of living

examples of the higher life; there should be in every country men and women like the priests and sisters of the Catholic Church who, by their life's profession, prove to the world that chastity is possible.

As far back as the close of the *third* century we find the *Spanish Council of Elvira* imposing celibacy on bishops, priests and deacons. *The Anglican Bishop Wordsworth*, in his work entitled *"The Ministry of Grace,"* distinctly states that "the great writers of the *fourth and fifth* centuries pressed celibacy as the more excellent way." Again in answer to a query of St. Augustine, the Apostle of England, Pope Gregory laid it down that the only clerics who were allowed to marry were those "extra sacros ordines constituti," namely, those outside the orders of bishop, priest and deacon. Now St. Augustine landed in England not in the tenth or eleventh century, but in the year 597.

VENERABLE BEDE.

(Bede de Tabernaculo, III, 9; Lingard, Anglo-Saxon Church, chapters IV and XII.)

"Without that endowment of chastity which restrains a man from the desire and use of wedlock, no one can either take upon himself the priesthood or be consecrated to the service of the altar; that is to say, orders are forbidden him unless either he has remained single, or on the other hand has broken off the matrimonial contract by which we are bound."

RENAN.

(Souvenirs d'Enfance et de Jeunesse, p. 139.)

"The fact is that what is commonly said about the morality of the clergy is, so far as my experience goes, absolutely devoid of foundation. I spent thirteen years of my life under the charge of priests, and I never saw the shadow of a scandal; I have known no priests but good priests. The confessional may possibly be productive of evil in some countries, but I saw no trace of it in my life as an ecclesiastic."

DR. DOELLINGER.

(Quoted by A. Plummer, in "The Expositor," for Dec., 1890, p. 470.)

"You in England cannot understand how completely engrained it is into our people that a priest is a man who sacrifices himself for the sake of his parishioners. He has no children of his own, in order that all the children in the parish may be his children. His people know that his small wants are supplied, and that he can devote all his time and thought to them. They know that it is quite otherwise with the married pastors of the Protestants. The pastor's income may be enough for himself, but it is not enough for himself and children also. In order to maintain them he must take other work, literary or scholastic, only a portion of his time can be given to his people; and they know that when the interests of his family and those of his flock collide, his family must come first and his flock second. In short, he has a profession or trade, a **Gewerbe,** rather than a vocation; he has to earn a livelihood. In almost all Catholic congregations, a priest who married would be ruined; all his influence would be gone. The people are not at all ready for so fundamental a change, and the circumstances of the clergy do not admit of it. It is a fatal resolution."

DR. FORSTER.

(Revue practique d'Apologetique, March 1st, 1912.)

"Impartial Protestants have always felt bound to acknowledge that the Catholic clergy, as a whole, practices celibacy and dignity, **whilst the number of scandals is small,** if we bear in mind the vast number of ecclesiastics and the **zealous vigilance** which detects the least defection from the standard."

SAMUEL LAING.

(In "Notes of a Traveler," p. 394.)

"Catholicism has certainly a much stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps not unaccountable. And one reason is because, in the Catholic Church the clergyman is more of a sacred character than it is possible to invest him with in our Protestant church, and more cut off from all worldly affairs. The clergyman is entirely separated from individual interests, or worldly objects of ordinary life, by his celibacy. This separates him from all other men. Be their knowledge, their

education, their piety, what it will, they belong to the rest of mankind in feelings, in interests, and motives of action,—he, to a peculiar class. The Catholics, who receive the elements as transubstantiated by the consecration, require very naturally and properly that the priest should be of a sanctified class, removed from human impurity, contamination, or sensual lust, as well as from all worldly affairs, as far as human nature can be. Our clergy, especially in Scotland, have a very erroneous impression of the state of the Catholic clergy. . . . The education of the regular clergy of the Catholic Church is, perhaps, positively higher than the education of the Scotch clergy."

WILLIAM COBBETT.

(History of the Reformation, p. 85.)

"It has been represented as unnatural to compel men and women to live in the unmarried state, and as tending to produce propensities to which it is hardly proper even to allude. In the first place, the Catholic Church compels nobody to make such a vow. It only says that it will admit no one to be a priest, monk, friar or nun who rejects such a vow. St. Paul strongly recommends to all Christian teachers an unmarried life. The Church has founded a rule on this recommendation, and that, too, for the same reason that the recommendation was given, namely, that those who have flocks to watch over, or, in the language of our Protestant Church, who have the care of souls, should have as few as possible of other cares, and should by all means be free from those incessant and sometimes racking cares which are inseparable from a wife and family."

HERBERT THORNDIKE.

(Just Weights and Measures, p. 239.)

"The reason for single life for the clergy is firmly grounded, by the Fathers and canons of the Church, upon the precept of St. Paul, forbidding man and wife to depart unless for a time, to attend upon prayer (1 Cor. vii, 5). For, priests and deacons being continually to attend upon occasions of celebrating the Eucharist, which ought continually to be frequented; if others be required to abstain from the use of marriage for a time, then they always."

ANNABEL JACKSON.

(In the "Nineteenth Century," January, 1912.)

"The Roman priest, whatever his social position, has given up a great deal for his profession. He has practically renounced all that which to most men makes life worth living. The laity, whatever their religious opinions may be, recognize this, and in fairness pay a certain respect to the man who has done what they know they are not capable of. A certain aloofness—a certain loneliness—comes at once into the life of the man who has entered the priesthood. He dwells on the mountain peaks and ordinary humanity in the vale. It is because of this aloofness that he becomes not only the teacher but the friend of humanity in its great moments of stress. He who walks alone with God can help the soul that has suffered, the soul that has sinned and the soul that is going alone into the great darkness."

WHAT CATHOLICS ESCAPE.

Nearly all the Protestant denominations are at present devising ways and means to establish an immense fund to take care of retired ministers, ministers' wives and ministers' children. "The special movement," said a Mr. Smith at a recent San Francisco convention of the Methodist church, "at the present time in all denominations is to increase *permanent* funds, the income from which shall be used for the benefit of retired ministers and *widows.*" *The Literary Digest* (Dec. 4, 1915) says that the last General Convention of the Protestant Episcopal church worked out a systematic plan for pensioning aged and disabled clergymen and for widows and orphans of the clergy; that the Disciples of Christ have doubled their receipts and their permanent fund for ministerial relief in the last two years; that the Congregationalists are working up a $2,000,000 fund, the Methodists $15,000,000, the Presbyterians $10,000,000; that eight denominations will need $62,000,000.

Catholics are spared this burden.

CHAPTER V.

Catholics Attend Church Better Than Others.

One of God's own commandments requires all His creatures to worship Him in public on one day each week. There can, therefore, be no dispensation from this law except where physical or moral impossibility prevents compliance with the same. Catholics are so impressed with a sense of this particular obligation that many are able to testify in their old age that they never wilfully missed divine services on Sunday. We feel safe in saying that ninety-five per cent of all practical Catholics attend Mass every Sunday, and when they plan their vacations, they take into account this pressing duty, which they must render their Maker on the day He has reserved for Himself.

How different it is with non-Catholics! Their practical attitude is well exposed in this parody on some scripture texts written for a Protestant publication:

THE VACATION CHURCH.

(H. M. W., in the "Preacher' Assistant," Aug., 1916.)

"I will come into Thy house in the multitude of Thy mercy—except in August.

"The Lord is in His holy temple—except in August.

"One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life—except in August.

"God is known in her palaces for a refuge—except in August.

"How amiable are Thy tabernacles—except in August.

"My soul longeth, yea, even fainteth for the courts of the Lord—except in August.

"Preach the Gospel to every creature—except in August.

"Preach the Word. Be instant in season and out of season—except in August.

"Not forsaking the assembling of yourselves together—except in August.

"They continued steadfastely in the apostles' doctrine and fellowship, and in breaking of bread and in prayers—except in August."

Wherever there is a resident priest there are services in church not only on Sunday, but on every morning in the year, which are attended by many people. And the Catholic church is open all the day in order that people might enter it for their own private devotions whensoever they wish. Protestant churches are for the most part locked from Sunday to Sunday except for an evening of "prayer meeting."

Not only are Protestant churches closed during the week, but often on Sundays for a month or more of the summer season.

"Washington, Aug. 20, 1911.—President Taft went looking for an open church today and had a hard time finding one. With Secretary of War Stimson and Major Butt, both members of the white house bachelor colony at present, the president started out today shortly before 11 o'clock. They strolled through Lafayette Square and up Fourteenth street to the church where the president usually attends. The doors were closed.

"'We'll have to go over to Mrs. Taft's church, I guess,' said the president.

"Back they walked to H street just across Lafayette Square from the white house to the church where Mrs. Taft worships when she is in Washington. It also was closed and the trio finally turned in the direction of the Church of the Epiphany.

"Many of Washington's prominent churches hold but one service on Sunday during the hot months. In such churches the service is usually held at night. The president had forgotten the custom today when he started out."

Anyone who is the least observant of religious conditions knows how empty city Protestant churches are on Sunday and what tactics are employed to win the attendance which they do get.

On Sunday, August 24, 1902, during the hottest weather of the summer, the "Record-Herald" sent men out to make a count of the people in attendance at seventeen large Catholic churches in Chicago. They reported an average attendance of 4,301 persons at these churches.

PHILADELPHIA LEDGER.

(Nov. 17, 1915.))

"Students of religious movements in the United States have discovered that the Catholics have no difficulty in filling their churches three or four times on Sunday, while the Protestant communions are continually asking how to get people to go to church. The Catholics seem to have solved the problem."

REV. CHAS. FISKE (Epis.)

(Evening Sun, Baltimore, Md., December 19, 1914.)

"Our Roman Catholic fellow-citizens are taught this Scriptural and Catholic doctrine—that the Lord's day is to be kept by the celebration of the Lord's supper, that it is a definite Christian duty to participate in that celebration and that it is a mortal sin not to fulfill that duty.

"What follows? Why, this follows: That any man who chooses shall see thousands upon thousands crowding to Roman Catholic churches on every Sunday morning, one congregation following another as the half hours pass, until many successive congregations have been assembled in the same church on the same morning. And this, too, happens—that by the recognition of the one definite duty of the Lord's Day thousands of Roman Catholics are kept from practical apostasy. Contrast this picture with the scene that meets us in one of our own churches on Sunday morning, and how great is the difference!"

REV. DR. S. R. WOODROW (Congreg.)

(St. Louis, Mo., Sept. 12, 1915.)

"I don't know whether Catholics are more faithful to their religion when they are at home, but they are certainly more attentive to it than Protestants are when they are on a vacation.

"At hotels I noticed on Sunday morning, whatever the weather, the Catholics all went to church. They might go

fishing or boating or on some other amusement Sunday afternoon, but I do not know of any Roman Catholic at the hotel where I was domiciled who did not go to church on Sunday.

"I heard comments on this from long rows of healthy-looking Protestants, who stood out in the hot sun in an open boat for hours steadily, saying they went to church when they were at home and it was too much to ask on vacation. Too much to go to church in a cool place for an hour—the services never were longer than that—when they could stay in the sun all morning."

CHURCHMAN.

(May 18, 1908.)

"The service for newspaper men at half past two in the morning, which the Roman Catholic rector of St. Andrew's church, Duane street, New York, began last week, as we announced some time ago, justifies the innovation amply. Seven hundred men were present, not only newspaper workers, but telegraph operators and postoffice employees—the city never goes quite asleep. It is gratifying to find so immediate and hearty a response to this generous desire on the part of our Roman Catholic brothers to allow no spiritual need that is within their power to meet to go unsatisfied."

REV. D. C. JONES.

(La Crosse, Wis., Nov. 9, 1915.)

"The Y. M. C. A. has discontinued its Sunday afternoon services for lack of interest and attendance. Two other churches have also discontinued their Sunday evening services for the same reasons. One church tried a 'smoker' in an effort to interest its men in its Sunday evening service, but its free cigars and good stories would not draw. Another church has introduced billiard tables in an effort to interest and hold its Sunday evening constitutency, and yet another church has seriously considered serving a free lunch at 6:30 Sunday evenings as an inducement for its constituency to attend the evening service. Two or three of the churches have discontinued the weekly prayer meeting, and during the past summer, with one or two commendable exceptions, for weeks at a time several of these churches were closed entirely to the public."

Part IV.

Catholic Teaching Defended by Protestants.

CHAPTER I.

Witnesses for the Infallible Authority of the Catholic Church.

I.

If there be a "Church of the living God" upon earth; if it has been commissioned "to teach the nations," then it must be able to speak with *infallible authority.*

The Church's voice must be God's voice, her teaching must be His teaching, her authority must be His authority; what is this but infallibility? Deny Infallibility to the Church, and no man can be certain of the correct answer to the all-important question: "What must I do to possess eternal life?" There can be only one answer, and the authority behind it must be as weighty as that of St. Paul when he said: "If anyone, even an angel from Heaven, preach a gospel besides that which we have preached to you, let him be anathema" (Gal. i., 8).

II.

Reflect a bit, and see if you could really believe that the Church of God could teach error in matters bearing on what man must believe and do to save his soul. Can you really believe that the Church has been commissioned to teach the nations, and yet may err in matters pertaining to faith and morals? Can you con-

ceive of God commanding man to hear the Church, and yet allowing him to be taught falsely? I am afraid that you did not quite understand the meaning of Infallibility, for nothing is more fundamental to the unity, the stability and the perpetuity of the Church.

Prejudice against "Rome" and the "Pope" is what prevents the non-Catholic from seeing clearly the necessity of Infallibility. These are words which afford no music to their ears, but on the contrary, are bugbears synonymous with usurpation and associated with all that is vile, and cruel, and tyrannical. They try to believe in an unscriptural and unhistorical Church which has no visible head on earth. They do not see the necessary connection between an infallible Church and some living voice to speak for her. They would rather believe in an infallible BOOK, not considering that the Bible's infallibility rests on the infallibility of the voice which declared it to be the word of God. And whilst deprecating the infallibility of one representative of Christ in the Church, they go to the extreme of ascribing infallibility to every Bible reader.

"No one is incapable of sin," one will say; "if the Pope knew everything, he would be a God," says another; "revelation ended with Christ and the Apostles, and hence I do not believe in an inspired Pope," avers a third. "You are all talking about something that Infallibility does not mean," answers the Catholic. Of course the Pope may sin, which is nothing more than to use his free will to break a law of God; assuredly, the Pope's knowledge, though usually extensive, is limited; and most emphatically, revelation ceased with the last of the apostles, and hence the Pope is not inspired.

Infallibility, as applied to the Pope, *is nothing more than freedom from error in his teaching, when,*

in the name of God, he defines for the people of the whole world what the precise revelation of God has been.

The infallibility of the Pope, as defined by the Vatican Council, limits infallibility and so hedges it with conditions that infallible decisions in the past are hard to find, and not likely to occur in the future except in great emergencies.

Infallibility is not *for* the Pope, it is nothing that the Church glories in for her own sake; it is *for the people.* A lawyer will recognize its necessity at once.

III.

Different passages of Scripture would prove the infallibility of the twelve Apostles; in fact, no Protestant could attach weight to New Testament teaching and deny infallibility to the Apostles. *"Go, teach all nations, and I am with you." "He who hears you hears me."* Yet they were not to go to work independently, but were to constitute the teaching body of the primitive Church under the leadership of one who would be spokesman in the Church. Just as Christ addressed himself to the *twelve* as a corporate body, so He addressed Himself more emphatically to the one whom He constituted the first visible Head of His Church.

"Thou art Peter, and upon this rock I shall build my Church, and the gates of hell shall not prevail against it; and I shall give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose upon earth shall be loosed also in heaven" (Math. xvi., 18, 19). Whilst there is only one interpretation of "Peter and the Rock," we shall not press it here, since the last half of Christ's utter-

ance furnishes conclusive proof of the primacy of Peter in Christ's Church. The phrase "Kingdom of Heaven" used by St. Matthew means the Church. Now he speaks of scandals existing in the Kingdom of Heaven; now the Kingdom of Heaven is compared to a net containing good and bad fish; now it comprises wise and foolish virgins, etc. Hence, St. Gregory says that the Kingdom of Heaven often refers to God's Kingdom on earth, the Church. To one alone Christ handed over the keys of this kingdom, or in other words, committed full authority. "To *thee*" has converted many a non-Catholic.

Christ frequently referred to His followers as sheep, and called Himself the Shepherd. Now, in John xxi., 15-17, Christ tells Peter to be the shepherd in His place: "Feed MY lambs, feed MY sheep," preside over MY whole sheepfold.

Satan would use all his power to defeat the Apostles, "but I have prayed for THEE, that THY faith fail not....confirm thy brethren" (Luke xxii., 32).

Christ went to that ship "which was Simon Peter's" to teach the multitudes; He ordered the same tribute to be paid for Himself and Peter.

IV.

Is Peter the acknowledged head of the infant Church? The Protestant says: "No, Paul was a greater Apostle; Paul worked harder than Peter; Paul resisted him to his face; Peter denied Christ." He is not talking to the point. Caiphas, who assisted in bringing about the condemnation of Christ, was the High-priest of the Jewish church. The Scribes and Pharisees were condemned severely by Christ, yet He tells the people their authority must be respected, for "they sit

on the chair of Moses." Peter and Paul were not disputing about a question of faith; nor was Peter speaking in his official capacity when alone his verdict is regarded as infallible. Peter had repented of his denial before he was actually told to be the Shepherd. St. Paul might just as well be accused of being a persecutor of the Church only a few years previous.

In listing the Apostles the evangelists give the names of all others without order, but are careful to head the list with Peter. After the reception of the Holy Ghost on Pentecost, Peter is the first to address the people. Peter works the first miracle. In the first twelve chapters of the "Acts of the Apostles" Peter's name occurs fifty three times, far oftener than all the other Apostles taken together. Peter presided at the Council of Jerusalem, a sure evidence of his acknowledged position. When Peter was imprisoned, all prayed for him. From the very first centuries the Primacy and Supremacy of the Bishop of Rome has been recognized, but whether Peter or his successors lived at Rome is a matter of no consequence.

None of our readers need to be convinced that Peter and the other Apostles were to have successors until the end of time. The gates of hell were not to prevail against the Church; Christ would send to His Church the Spirit of truth, to abide with her FOREVER; He Himself would be with her all days, even unto the END OF THE WORLD; "Of His kingdom there will be no end."

Deny a Supreme ruler to the Church here below, and how are disputes to be settled?

Deny Infallibility to the head of the Church on earth, and there is no possibility of a man knowing whether he believes right or wrong.

Deny divine protection to the voice that speaks in

God's name, and the Church has no right to command submission.

If I were a member of no church, and wanted to know the truth, none but an infallible Church would have any attraction for me; to disclaim infallibility would be equivalent to an admission that the Church might teach me wrong.

The following from Cardinal Gibbons is relevant:

"Whenever Bishops or National Councils promulgated doctrines or condemned errors, they always transmitted their decrees to Rome for confirmation or rejection. What Rome approved, the universal Church approved; what Rome condemned, the Church condemned.

"Thus, in the third century, Pope St. Stephen reverses the decision of St. Cyprian, of Carthage, and of a Council of African Bishops, regarding a question of baptism.

"Pope St. Innocent I., in the fifth century, condemns the Pelagian heresy, in reference to which St. Augustine wrote this memorable sentence: "The Acts of two Councils were sent to the Apostolic See, whence an answer was returned: *The question is ended.* Would to God that the error also had ceased."

"In the fourteenth century, Gregory XI. condemns the heresy of Wycliffe.

"Pope Leo X., in the sixteenth century, anathematizes Luther.

"Innocent X., in the seventeenth, at the solicitation of the French Episcopate, condemns the subtle errors of the Jansenists; and in the nineteenth century, Pius IX, promulgates the doctrine of the Immaculate Conception.

"Here we find the Popes in various ages condemn-

ing heresies and proclaiming doctrines of faith; and they could not in a stronger manner assert their infallibility than by so defining doctrines of faith and condemning errors. We also behold the Church of Christendom ever saying Amen to the decisions of the Bishops of Rome. Hence, it is evident that, in every age, the Church recognized the Popes as infallible teachers.

"Every independent government must have a supreme tribunal regularly sitting to interpret its laws, and to decide cases of controversy likely to arise. Thus we have in Washington the Supreme Court of the United States.

"Now the Catholic Church is a complete and independent organization, as complete in its spiritual sphere as the United States government is in the temporal order. The Church has its own laws, its own autonomy, and government.

"The Church, therefore, like civil powers, must have a permanent and stationary supreme tribunal to interpret its laws and to determine cases of religious controversy."

CONFESSIONS OF PROTESTANT LEADERS.

CALVIN.

(Calvin, Inst. 6, par. 11.)

"God has placed the seat of His worship in the center of the earth, and has placed there only one Pontiff, whom all may regard, the better to preserve unity."

BEZA.

(Ep. ad A. Dudit.)

"I have also been long and greatly tormented by the same thoughts which you describe to me. I see our people wander at the mercy of every wind of doctrine, and after having been raised up, fall sometimes on one side, and sometimes on the other. What they think of religion today you may know; what they will think of it tomorrow you cannot

affirm. On what point of religion are the churches which have declared war against the Pope agreed? Examine all, from beginning to end, you will hardly find one thing affirmed by the one which the other does not directly cry out against as impiety."

GROTIUS.

(Riv. Ap. Disc.)

"The dogma of faith should be decided by tradition and the authority of the Church, and not by the holy Scriptures only."

PUFFENDORF.

(Puffendorf, de Monarch, Pont. Roman.)

"The suppression of the authority of the Pope has sowed endless germs of discord in the world; as there is no longer any sovereign authority to determine the disputes which arise on all sides, we have seen the Protestants split among themselves, and tear their bowels with their own hands."

LEIBNITZ.

(Posth. Work.)

"In all cases which do not admit the delay of the convocation of a general Council, or which do not deserve to be considered therein, it must be admitted that the first of the Bishops, or the Sovereign Pontiff, has the same power as the whole Church."

DR. DELBRUCK.

(Phil. Melancthon, der Glaubenslehrer.)

"The Protestant church, taking Scripture alone as doctrinal base, is founded on the sand."

DR. VON SCHELLING.

(Vorlesungen uber die akademischen Studien, p. 54.)

"Why did we replace a living authority by a dead letter, if we must study the languages of the dead past to understand the Scriptures? The burden is beyond all reason!

"Long since, it was foretold that we (Protestants) should yet be forced to admit the utter insufficiency of individual interpretation of Scripture."

HUGH MILLER.

("First Impression," Chap. xiii.)

"In every form of Christianity there must exist an infallibility somewhere."

DR. E. C. MOORE.

(Professor at Harvard.)

"It is too simple to say the Scripture says thus and thus. What does it mean by that which it thus says? And the moment we have asked that question—What does it mean?—we have passed out of the realm of the eternal, out of the sphere of the letter and of the written oracle, into the realm of the inward and the spiritual. The only question is, Whose inward and spiritual estimate is to prevail?"

GEORGE BARKER STEPHENS.

(In his "Theology of the New Testament," p. 137.)

"It is quite certain, and is now generally admitted that the words 'this rock' refer not to Christ, nor to Peter's confession of faith, but to Peter himself."

DR. W. BEYSCHLAG.

(In his "New Testament Theology," p. 173.)

"Undoubtedly the Protestant exposition of this text has not been happy. There can be no controversy amongst reasonable men in view of the words, 'Thou art Peter, and on this rock I will build My Church,' that Jesus, by the rock on which He will build His Church, did not mean Himself nor the confession of Peter nor even the faith which Peter has just confessed, but the man himself, to whom He has given the name of rock, and to whom He now confirms it as deserved."

DR. BRIGGS.

("Whither," p. 21.)

"If there had been no divine authority in the Church, there would have been no divine canon of Holy Scripture."

RT. REV. E. F. FAWCETT (Prot.)

(Quincy, Ill., Apr. 30, 1911.)

"Take the subject of respect for authority, for instance. We Americans have our virtues, but I venture to say that obedience to constituted authority is not one of them. As a nation we do not sufficiently distinguish between individuality, which may be a virtue, and individualism, which is always a cure. There may be individuality without egotism and its inseparable selfishness, but individualism is ever the exaltation of self-preference and self-will.

REV. F. J. HALL, D.D. (Epis.)

(At Norfolk, Va., May 4, 1916.)

"The Holy Spirit is pledged to afford the Church such guidance as will insure to the faithful sufficient knowledge of saving truth to keep them in the way of eternal life. The basis of the Church's authority, is primarily the Commission given her to disciple the nations. The guarantee of her success is partly her organic relation to Christ, as His Body, and especially the promise of the Holy Spirit's guidance."

W. H. MALLOCK.

(In "Docrine and Doctrinal Disruption," p. 144.)

"Rome is the only Church representing itself as an ever-living and articulate individual, which at no period of its existence has lost any one of its faculties, but is able every day to reaffirm, with a living voice, every doctrine which it has ever authoritatively enunciated in the past—to reaffirm it now in virtue of the same supernatural knowledge; and to reaffirm it, moreover, with an ever-deepening meaning."

REV. R. R. YERKES (Epis.)

(Philadelphia, Apr. 17, 1914.)

"Is There an Expression of Authority in Our Church?"

"A stranger, seeing a strange church in a strange town, does not know what kind of service to expect in that church the next Sunday morning or what kind of religion will be taught in the sermon he may hear.

"If he would send his children to Sunday school he knows not what kind of lesson they may be taught. They may be taught that there are two Sacraments, or they may learn that there are seven. They may be pressed to go to confession, or they may be warned to stay away. They may be instructed that Christ is present in the elements of Holy Communion or they may learn that He is absent from them.

"They may be taught to genuflect, or they may be told that it is wrong to genuflect. They may be told that they must receive Holy Communion fasting or they may be told that this is nonsense, and that they should eat their breakfast first. They may be told that there are certain celebrations of the Holy Communion where they should not think of receiving, or they may be taught to absent themselves from the services unless they expect to receive.

"They may be taught to visit the reserved sacrament and

there to say their prayers, or they may be told that this is idolatry. They may be prepared for confirmation at ten years of age or they may be told to wait until they are seventeen. They may be taught that eucharistic vestments are necessary to a proper celebration of Holy Communion or they may be told that these are rags of popery to be avoided by all good Christians.

"They may be taught the invocation of saints or they may learn that there is no such thing. They may be taught to say a Rosary or they may be encouraged to laugh at this devotion."

REV. DR. CHARLES A BRIGGS.

(In the North American Review, in His "The Real and the Ideal in the Papacy.")

"The Papacy is one of the greatest institutions that have ever existed in the world; it is much the greatest thing now existing, and it looks forward with calm assurance to a still greater future. Its dominion extends throughout the world over the only oecumenical Church. All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen centuries to St. Peter, appointed by the Savior of the world to be the Primate of the Apostles. It commands the great central body of Christianity, which has ever remained the same organism since Apostolic times. All other Christian organizations, however separate they may be from the parent stock, have their share in the Papacy as a part of the Christian heritage, and are regarded by the Papacy as subject to its jurisdiction. The authority of the Papacy is recognized as supreme in all ecclesiastical affairs, by the most compact and best-organized body of mankind; and as infallible in determination of doctrines of faith and morals when it speaks ex cathedra. The history of the Papacy has been a history of storm and conflict. About it have raged for centuries the greatest battles in all history. The gates of hell have been open in Rome, if anywhere in this world. * * * And yet these forces of evil have always been driven back. When the conflict has subsided, the Papacy has stood forth stronger than ever. If zealous Protestants, in their antipathy to the Papacy, picture it in all the imagery of the Biblical Antichrist, can we blame the defenders of the Papacy from applying to it the words of Jesus to St. Peter? Is there not historic truth in saying, 'The gates of hell have

not prevailed against it?' Are not the words of Jesus to St. Peter equally appropriate to his successors? 'Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when thou art converted, strengthen thy brethren' (Luke, xxii, 31, 32). * * * **We shall have to admit that the Catholic Church from the earliest times recognized the primacy of the Roman Bishop;** and that all the other great Sees at times recognized the supreme jurisdiction of Rome in matters of doctrine, government, and discipline."

Was Not St. Peter Pope of Rome?

Our enemies, who leave no subterfuge untried in order to weaken the claims of the papacy, have gone to the extreme of denying that St. Peter was ever in Rome. Such denial is ludicrous in the face of the abundant and weighty testimony we have that Peter had his seat in Rome for some time and died there.

Bishop Merrill, of the Methodist church, who made his studies years ago when any accusation against the Catholic Chruch was accepted without proof, made the charge that St. Peter was never in Rome, and the *New World,* of Chicago, offered $1,000 to any worthy charity if the name of one famous impartial Protestant historian could be cited who positively holds that St. Peter was never in Rome.

Listen to some Protestant historians of note: Dr. Cave declares: "We intrepidly affirm with all antiquity that St. Peter was in Rome and for some time resided there." Protestant Archbishop Bramhall declares (Works, page 628, Oxford edition): "That St. Peter had a fixed chair at Antioch, and after that in Rome, is what no man who giveth any credit to the ancient fathers and councils of historiographers of the Church can either deny or will doubt of". The great Protestant historian, Grotius, discussing the word "Babylon," says: "The ancients understood this Rome, where

that Peter was, no Christian will doubt." Canon Farrar asserts that it is a reasonable certainty that Babylon was used as a cryptograph for Rome. Dr. Lardner was a famous Protestant writer, yet he accepts St. Peter's residence in the Eternal City. So does Dean Milman in his "Latin Christianity." Gibbon, certainly not a partial witness, distinctly admits St. Peter's residence and martyrdom and attests that the Vatican and the Ostian road were, 150 years after the death of SS. Peter and Paul, marked by the tombs of those spiritual heroes. Canon Robinson, formerly professor of church history in King's College, London, declares: "It is not so much a spirit of sound criticism as a religious prejudice which has led some Protestants to deny that the apostle was ever in Rome, where all ancient testimony represents him to have suffered, together with St. Paul, in the reign of Nero."

Eusebius, who wrote in the year 170, says: "Peter and Paul were martyred in Rome." Origen (second century) writes: "Peter was crucified in Rome, head downward." Tertullian speaks of the martyrdom of Peter in Rome as a universally known fact. (Adv. Marc. 4-5). Here is a list of Protestant historians who claim that Peter was in Rome and that "Babylon" meant Rome: Grotius, Cave, Lardner, Whitby, MacKnight, Hales, Cladius, Mynster, Schaff, Neander, Steiger, DeWitte, Wieseler, Credner, Black, Meyer, Renan, Mangold, Hilgenfeld.

WHISTON.

(Memoirs, London, 1950.)

"That St. Peter was at Rome is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied it."

THE "SPEAKER'S COMMENTARY" (Prot.)

"We find an absolute consensus of ancient interpreters

that there Babylon must be understood as equivalent to Rome."

CAVE.

("Historia Literaria," Vol. 1, p. 5.)

"That St. Peter was at Rome, and for some time had his seat there, we affirm without hesitation, with the whole body of the ancients."

An Historical Argument.

If the Pope, as successor of St. Peter, is Christ's vice-gerent on earth, guided by the Holy Spirit in the government of the Church, and if his ex-cathedra declarations concerning Faith and Morals, are protected from error for the security of Christian belief, then the truth of the Catholic religion is established beyond a doubt.

And it is strange that our non-Catholic friends, who pretend to historical learning, are not converted, even without the Bible, to a recognition of Papal Supremacy. It would take up too much space to show how all the Christian nations recognized it from the earliest centuries, but our case will be satisfactorily proved if we show that *any one* of the nations, which is no longer Catholic, acknowledged the spiritual supremacy of the Pope for 1,000 years. Let us take England, which for four centuries has been labeling itself Catholic independently of the Pope. If anything is written in bold relief across the face of English history it is her subjection to the spiritual rule of the Pope of Rome for one thousand years.

From Rymer's great work, bearing the date 1514 (Vol. XIII—British Museum), we quote portions of the oath taken by English bishops on the day of their consecration:

"I, ———, elect of ———, will be from this hour henceforth faithful and obedient to St. Peter and to the Holy Apostolic Roman Church. and to my Lord, the Pope. ———,

and to his canonical successors. Neither in counsel, nor in consent, nor in deed shall I have part in aught by which they might suffer loss of life, or limb, or liberty, etc., etc. The Roman Papacy, and the Royalty of St. Peter, I will be their helper to defend and maintain against all men. I will treat with honor the Legate of the Apostolic See, both in his coming and going, and will assist him in his needs. The rights, honors, privileges and authority of the Roman Church, and of our Lord, the Pope, and of his successors, I will be careful to preserve, to defend, to increase and to promote. The rules of the Holy Fathers, the Decrees, Ordinances, Regulations and Commands of the Apostolic See I will observe with my whole strength and cause them to be observed by others. When summonded to a Council I will go unless canonically hindered. I will visit the threshold of the Apostles, either personally or by proxy, every year when the Roman Court is on this side of the Alps, and every third year when it is beyond them, unless I am dispensed therefrom by Apostolic license. The possessions which pertain to the support of my episcopal See I will not sell, nor give away, nor mortgage, nor re-enfoeff, nor alienate in any way, even with the consent of my Chapter, without first consulting the Roman Pontiff."

From another English work in manuscript, by John Shyllingford (Canon of Exeter) published in 1393, we cull the following:

"Isti sunt casus in quibus quis est a jure excommunicatus majore excommunicatione," i e., "These are cases in which a person is excommunicated with the greater excommunication." "Qui asserit Ecclesian Romanam non esse Caput uec ei tanquam capiti esse obediendum." "If anyone should say that the Roman Church is not the head, and that it should not be obeyed as the head," he is to be excommunicated with the greater excommunication.

And here is a letter addressed by King Edward III to Pope Clement, whom he styles "by Divine Providence *Chief Bishop* of the Holy Roman and Catholic Church," and of whom he speaks as "supplying the place of the Son of God on earth, and as having the care of the souls of all Christians":

"Let not the envious information of our detractors find

place in the meek mind of your Holiness, or create any sinister opinion of a son," (you will note that he refers to himself as a "spiritual son") "who, after the manner of his predecessors, shall always firmly persist in amity and **obedience** to the Holy See." (he is but following the example of his predecessors.) "Nay, if any such evil suggestion concerning your son should knock for entrance at your Holiness' ears, let no belief be allowed it, till the son who is concerned be heard, who trusts, and always intends both to say and to prove that each of his actions is just before the tribunal of your Holiness **presiding over every creature,** which to deny is to maintain heresy." "And further this we say, adjoining it as a further evidence of our intention and greater devotion, that if there be anyone of your kindred or alien who walks not as he ought in the way of **obedience towards the Apostolic See,** we intend to bestow our diligence—and we trust to no little purpose—that leaving his wandering course, he may return in the path of duty and walk regularly for the future."

Even the anti-Catholic Froude said: "The Church of England was a limb lopped off from the Catholic trunk; it was cut away from the stem by which its vascular system had been fed."

CHAPTER II.

Witnesses for Purgatory.

Catholics believe that besides a place of eternal punishment for the *very* wicked and a place of immediate reward for the *very* good, there is also a place of temporary punishment for those who can not be classed with either of these extremes,—and they call this intermediate place Purgatory. Moreover, the Catholic Church teaches that the dead in Purgatory can be assisted by the prayers and good works of the faithful on earth.

This belief so harmonizes with justice, is so conformable with reason, so consoling to the human heart, and withal so scriptural, that we wonder how anyone can call the same in question. *"Scriptural?"* the Bible-Protestant will say, "why Purgatory is not even mentioned in the Bible." It is true that the WORD "Purgatory" is not used in the Bible, but the place which we call Purgatory is frequently alluded to. There are many other points of Christian belief which are known by a name that cannot be found in the Bible. The name does not make the place nor the truth of faith; the place or truth exists first and is given a name. You speak of the "Trinity," of the "Incarnation," of the "Communion of Saints," yet these words were invented by theologians as names for the truths accepted. Even the word "Bible" was coined long after the inspired writers were laid to rest.

1. Only look closely at a few passages of the Bible and you will confess that Catholic belief in Purgatory is well-founded. In the first place you will be astonished at the frequency of God's declared promise to reward or punish ACCORDING TO ONE'S WORKS. Therefore some will be punished longer and

more severely than others; and how will this be if there is no punishment but hell?

We are reminded in Matt. xii, 36, that we shall have to render an account to God for trivial faults, for an idle word; therefore, trivial faults must defile the soul. And in Revel. xxi, 27, we are told that nothing defiled can enter Heaven. Now if there be no alternatives but Heaven and Hell, what will become of the best of us, since "the just man falls"?

Again, in Matt. xii, 32, we read: "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world NOR IN THE WORLD TO COME." Would not this seem to imply that SOME sins may be removed in the world to come? But where? Surely, not in Heaven, for "into it there shall enter nothing defiled"; and just as surely not in Hell, for "their fire shall not be quenched" (Mark ix, 45).

St. Paul, speaking of the works of men and their consequences in the other world, says: "If any man's work abide, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, YET SO AS BY FIRE" (1 Cor. 14, 15). From the earliest ages these words were referred to Purgatory, and the General Council of Florence stated that they are to be so understood.

St. Matthew v, 26, speaks of a prison house in the other world from which there is no exit until the last farthing will have been paid; Heaven is not a prison house, and no last farthing can be paid in Hell; therefore Matthew must refer to another place. Call it what you please; Catholics call it Purgatory.

2. Then the almost universal custom of praying for the dead is an unanswerable argument of the human

heart for the existence of Purgatory. Why pray for the deceased if there be no Purgatory? If the dead be in Heaven they need no prayers; if they be in Hell, prayer will do them no good. Yet an undertaker recently told the writer that a funeral without prayer over the remains from a preacher or someone is of very rare occurence. It is a case of actions speaking louder than words, of an irresistible belief in Purgatory despite avowal to the contrary. In the revealed religion of the Old Law, prayer for the dead was practiced. If it was wrong, why did not Christ censure the Jews for it? The notable example from the second book of Machabees would end all dispute if Protestants did not reject this book as apocryphal. Whilst they are not consistent in so doing, we shall not argue that point now, since the *historical* authority of the book is unimpeachable. Then it narrates facts. Well, here is a fact which it narrates: "Judas Machabeus.... sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the Resurrection....It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sin" (2 Mach. xii, 43, 46). The Jews, who were God's chosen people, therefore prayed for the dead and believed that these might be loosed from sin in the other world—a twofold argument for Purgatory. Jews today pray for the dead.

3. I said that Justice would seem to demand Purgatory. And in the first place you have a very poor conception of God's sanctity if you imagine that He does not punish small faults at all. God cannot be indifferent towards sin; and if He punishes small faults there must be a Purgatory, for He surely does not punish them eternally in Hell.

Human justice must conform to the divine justice, yet human justice would never think of dealing with all delinquents alike; it has seen the necessity of having both a penitentiary and a jail,—the former for the punishment of great criminals, and the latter for the punishment of the less guilty. What if two men should be arrested in your town today—the one for murder and the other for petty theft. Both are convicted and sent to penitentiary for life. Why the people would rise up and ask, "Where is human justice going to? It is punishing petty theft the same as murder!" But those who reject Purgatory charge God with just such injustice.

4. If unprejudiced reason were to pass judgment on this matter, it would certainly divide mankind into three groups, the first of which would embrace the saintly few, who seem to be almost out of place here below, whose only concern is to serve God; they might come into immediate possession of Heaven after they die. A second group would comprise the class whose lives are in direct contrast to the former—men without a spark of love for God, men who hate religion and all that it enjoins, the impure, the dishonest, men with whom we would not want our relatives to associate, men such as our penitentiaries are filled with. Since Heaven is a REWARD it is surely not for this group, unless after earnest repentence. The third group would be made up of those who belong to neither of the other two and would therefore probably contain the largest number. Now where are they to go immediately after death? Were you to expire suddenly, would you be so free from the slightest sin that you would deserve the immediate vision of God and the holy company of His angels? Yet you hardly believe that you deserve eternal Hell. Whither would you

expect to go then? Reason favors the Catholic teaching, that your soul would go to Purgatory for purification before being admitted into the presence of Him "Whose eyes are too pure to look upon iniquity" (Revel. xxi, 27).

5. We have seen that the souls of the dead in Purgatory can be assisted by the prayers of the living. How consolatory! Cruel is the teaching that the bonds of love and friendship are completely broken at death. And Christ-like is the doctrine that children who did not or could not reciprocate their parents' love during life may do so after the latter have "fallen into the hands of the Living God" through death. Husband can still love and help wife, and wife husband; parents can implore God's mercy for children, and children for parents. The soul does not change at death, it does not get beyond the reach of Almighty God; and why should not prayer reach it when separated from friends by the grave as well as when separated from friends by oceans here on earth? Said a little girl: "I am now a Protestant, but when I grow to be my own boss I shall become a Catholic, because I want to belong to the religion which teaches that I can pray for my dear dead mother."

The Protestant contention that Christ's merits so cover up the believer's sins that they are not imputed to him, and that therefore even if only externally acquitted he cannot be punished, will not stand against fifteen centuries of uninterrupted belief in a Purgatory by the whole Christian world. I do not comprehend how their contention can be admitted against some very plain declarations of Scripture, e. g., "If I should have all faith so that I could remove mountains, and have not charity (love of God) I am nothing. And if I should distribute all my goods to feed the poor,

and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xiii, 2, 3). Read the whole second chapter of the epistle of St. James. This book, like the book of Machabees, was for a time arbitrarily rejected by Protestants because it was too plain against them.

The Catholic Church teaches with Protestantism that the merits of Christ are more than ample to atone for the sins of all men, but she contends with Scripture that the merits of Christ will benefit only him who co-operates with God's graces. "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father, Who is in Heaven, he shall enter into the Kingdom of Heaven."

Non-Catholic witnesses for Purgatory are numerous, but we shall only quote a few, since we deem it of far greater importance to hear from witnesses who can speak for the first centuries of the Christian era. These witnesses follow:

TERTULLIAN.

(Lib. de Anima c. 58.)

"She prays for the soul of her husband, and begs a refreshment for him, and keeps his anniversary." (L. de Monoq. c. X). And again: "No man will doubt but that the soul doth recompense something in the places below."

CYPRIAN.

(Epis. 52 ad Antonin.)

"It is one thing to be cast into prison, and not to go out thence until he pay the last farthing; another presently to receive the reward of faith; one thing to be afflicted with pains for sins to be expiated, and purged long with fire; another to have purged all sins by suffering."

Clement and Origen of the second and third centuries are equally explicit.

ST. JEROME.

(In c. 5. Matth.)

"This is that which he saith, thou shall not go out of prison till thou shalt pay even thy little sins."

ST. AUGUSTINE.

(Lib, de civit. Dei, c. 24. & l. 21. c. 13.)

"Neither could it be truly said of some, that they are neither forgiven in this life, nor in the life to come, unless there were some, who though they are not forgiven in this life, yet should be in the life to come."

CYRIL OF JERUSALEM.

(Catec. Mystsgog. 5.)

"We beseech God for all those who have died before us, believing the obsecration of that holy and dreadful sacrifice, which is put on the altar, to be the greatest help of the souls for which it is offered."

AMBROSE.

(Comment in 3 Ep. ad Cor.)

"The apostle said: 'He shall be saved, yet so as by fire,' in order that his salvation be not understood to be without pain. He shows that he shall be saved indeed, but that he shall undergo the pain of fire, and be thus purified; not like the unbelieving and wicked man, who shall be punished in everlasting fire."

EPIPHANIUS.

(Haer. 55.)

"There is nothing more opportune, nothing more to be admired, than the rite which directs the names of the dead to be mentioned. They are aided by the prayer that is offered for them, though it may not cancel all their faults."

These witnesses, who lived from 1000 to 1300 years before the so-called Reformation, ought to know what the belief of Primitive Christianity was far better than any modern witnesses, but we shall quote a number of these, too.

W. MALLOCK.

(In "Is Life Worth Living?" Chapter XI.)

"As to this doctrine of Purgatory—which has so long been a stumbling block to the whole Protestant world—time

goes on, and the view men take of it is changing. It is becoming fast recognized on all sides that it is the only doctrine that can bring a belief in future rewards and punishments into anything like accordance with our notions of what is just and reasonable. So far from its being a superfluous superstition, it is seen to be just what is demanded at once by reason and morality, and a belief in it to be not only an intellectual assent, but a partial harmonizing of the whole moral ideal."

THORNDIKE.

(In "Just Weights and Measures," c. 16.)

"The practice of the Church in interceding for them (the dead) at the celebration of the Eucharist is so general, and so ancient, that it cannot be thought to have come in upon imposture; but that the same aspersion will take hold of common Christianity."

REV. R. J. CAMPBELL (Prot.)

(London, England.)

"Protestantism in general has had little comfort to give to mourners, for it has been sadly silent regarding the fate of our dead. Once the grave has closed over their dust we have been supposed to be able to do no more for them, and to be ruthlessly cut off from all connection with them, direct or indirect.

"May it not be that this war will bring us back in a more definite and helpful fashion to the doctrine of the Communion of Saints? Our dead are not only not dead, but more alive than we. To some extent they must need us still; the shock of passing out of the physical body cannot have changed them very much; they want us, think of us, long to know that they are followed by our loving thoughts and prayers.

"If they were helped in this way while in the body, they can be helped even more when out of it. Earnest, faithful, persevering, loving prayer can reach to comfort them and cheer them on in their new venture of soul."

REV. H. PAGE DYER (Episcopal.)

(Philadelphia, April 27, 1915.)

"Almost everybody believes there is a heaven, but there is a diversity of thought as to when the saved shall reach there. Of course, it is evident that the bodies of all the

saved will be reunited to their souls at the time of the Resurrection, for not until then will they have risen from their graves. But what about the entrance of the souls into heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory, goes as surely and quickly to heaven as a man who has lived a careful, holy and beautiful life.

"The ancient belief of God's Church is one of holy common sense. Few souls are so pure that they are fit for heaven, where nothing that is defiled may enter. And yet there are many millions of people who are too good to go to hell. This vast body of immortal beings will at death go neither to heaven nor to hell, but to an intermediate state, a sort of vestibule to heaven, an ante-chamber, where their stains will be removed, and where a divine process of purgation is mercifully provided by Almighty God."

REV. J. D. JONES (Prot.)
(In "The Great Hereafter.")

"It may be permitted to a sturdy Protestant to say that when our fathers, in their revolt against the abuses of Purgatory, swept away the very idea of a probationary life, they went too far. There was a real truth in this doctrine which had been held by the Church for centuries. No doctrine which persists throughout the generations can be dismissed as wholly untrue."

TENNYSON.

"I have lived my life, and that which I have done
May He within Himself make pure; but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

CHAPTER III.

Witnesses for Confession.

I. THE "FACT" OF CONFESSION.

"It is ridiculous to believe that priests are able to forgive sin"; "Mrs. N. says that only one thing keeps her out of the Catholic Church, she cannot believe in confession"; "We believe in confessing our sins to God." These and other remarks frequently heard from non-Catholics would seem to imply that there is very little foundation for the Catholic teaching and practice concerning the sacrament of Penance, or even that the vast majority of Christians repudiate the same.

It may startle some of our readers to learn that quite the contrary is true. Three-fourths of all the Christians in the world believe in and practice confession; hence the burden of proving the correctness of their stand should not be imposed on Catholics, but on the one-fourth (the minority) of Christians who differ from them. Not only do all Roman Catholics, not only do all Greeks, but the several Christian sects in Asia, which antedate Protestantism by 1000 years, believe that Christ delegated to His apostles and their successors the power to forgive sins in His name.

From the very beginning of the Church to the so-called Reformation, the entire Christian world held to the same belief and practice. Hence, apart from Scripture, we would have an irrefutable argument for the divine institution of the sacrament of Penance, of which Confession is a part,—for the whole Church of Christ could not have been wrong from the beginning.

Go back over the centuries: The Council of Lateran (1215) refers to confession as a practice, but obligates Catholics to confess at least once a year; St.

Leo, a pope of the fifth century, refers to it when he forbids some bishops to insist on public confession, saying that private confession is sufficient; St. Jerome (fourth century) writes: "The second plank after shipwreck (of the soul) is the faithful and simple confession of your sins."

St. Cyprian (third century) talks about it when he tells people that they must even confess sins of thought, and receive pardon through the priest; Origen and Tertullian (second century) devote many words to the necessity and benefits of confession; St. Irenæus (first century) speaks of some women, who had been led astray by heretic, repenting, and going to church to be absolved. This brings us back to the very days of the apostles to whom Christ "committed the ministry of reconciliation" (2 Cor. v, 18-19).

Confession to a priest has always been a *Fact* in the Church. Now, account for the same apart from divine institution of the sacrament of Penance. When? Where? By whom? are questions usually considered in connection with any enterprise, event, or innovation. Yet no historian, not even one of those who are known to have manufactured history, has attempted to designate the "man" who introduced confession into the Church, the time, place, etc.

There are so many things associated with Confession which would be utterly unexplainable, were the same not of divine institution. To note only a few of them:

1. The more than conscientious observance of the "Secret." Many priests have refused to reveal a single thing told them in confession even in the face of threatened or certain death; in fact enemies of the Church have never been able to adduce an instance of a priest divulging a penitent's confession—though con-

fession has been in daily practice in the Church for nineteen hundred years.

A few years ago (1911) enemies of the Church in Rome tried to prove an instance in court before a jury most favorable to themselves, but failed miserably.

2. If not of divine institution, would the obligation to hear confessions appear so serious, that the priest would risk his life to give the dying man a chance to confess his sins? On such occasions every priest would be brave unto death.

3. If not of divine institution, would priests and bishops and pope conscientiously regard themselves as bound to go to confession the same as the laity?

4. If not of divine institution, priests and bishops would have been the very first to protest vehemently against an innovation which would burden them with the most tedious and disagreeable labor that falls to their lot.*

*All the non-Catholics may not be dead, who would reply to this last point by saying: The priest's time and work in the confessional are well paid for by the "fee" that is exacted from the penitent. For the sake of such benighted ones I shall state here that if a priest were caught accepting any money in return for a confession, or, in the confessional, for any other purpose, he would be at once severely punished for what the Church has never tolerated.—[The Author.]

II. A SACRAMENT TO REMOVE SIN IS SO CONGUOUS.

Most Protestants believe that Baptism removes all sins committed prior to its reception. Of what great benefit would this be for most people if there were not also another sacrament to remove sins committed AFTER baptism? I need not prove to the reader that people can and do sin even after their baptism.

The Church was to continue the very work of

Christ on earth, for the salvation of the human race. Now, it will not be doubted that Christ came pre-eminently *to take away sin,* the only obstacle to salvation. The Savior moved among sinners so constantly that He was reproached for it; His miracles symbolized the curing of spiritual diseases; His parables tended to teach the same lesson, e. g., those of "The Prodigal Son," "Lost Sheep," "Good Samaritan." There is no instance, either, where Christ pronounced many forgiven at once; He dealt with the individual; He led to repentance, and pronounced absolution over Magdalen, Zacheus, the Samaritan Woman, the penitent thief, the man sick with the palsy. But He was to be for the people of other lands and for the people of later centuries what He was for the inhabitants of Judea, among whom He mingled and to whom He ministered personally. This could be done after His return to Heaven only by accredited delegates. God always dealt with man through men. I need only to refer to Abraham, Moses, the prophets, the apostles. When Christ appeared to Saul for the purpose of converting him, He Himself could easily have made known to him His full will, etc., but He sent him to Ananias to learn this.

III. A SACRAMENT TO REMOVE SIN WAS ACTUALLY INSTITUTED.

Before He died, our divine Savior promised to the apostles a power of "binding and loosing"; then after the Resurrection, He conferred that power in the most explicit terms: cf. John xx, 21-23. The simple words: "As the Father hath sent Me, I also send you," should convince the most dubious that Christ expected the apostles to forgive sin, since *He was "sent" especially to take away sin;* but when we

let into our ears (and minds) the words of the commission, how can we doubt that Christ was imparting to a body of men the power to remove sin? "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." Since the mission of Christ was to be the same in all ages as it was in the days when the original apostles were among the living, there must be those in the Church today, who, as successors of the apostles, are endowed with the same power. Therefore to prove that the priests of the Church have the power to forgive sin in God's name, we would only need to show that they were legitimately ordained by one who can show that he has succeeded an apostle as Titus and Timothy did, or as President Wilson can show that he is a legitimate successor of George Washington.

If *you* can forgive me through another, why cannot God? The teaching of the Church on this point would appear to be extravagant only if the priest pretended to forgive sin by *his own* power.

Most Protestants believe that their minister can remove sin by the sacrament of baptism, then why is it absurd to believe that sin committed after baptism can be forgiven by another sacrament? No, the objection to the sacrament of penance does not proceed from the intelligence but from the prejudice against the "confessing" part, and from the erroneous impression that nothing else but "confession" is required.

The Catholic Church teaches that no absolution of priest, bishop, or pope would avail for the removal of sin, after a careful confession, unless the penitent were truly supernaturally sorry for having committed his sins, and were earnestly determined to do his best not to re-commit them.

We are also ready to grant that the Almighty could have made a different arrangement for the forgiveness of man's sins, but we must take Him by what He has done. Hence, if you ask: Why cannot I confess to God? I answer: Because God requires that you confess to a delegate. If you ask: How can man forgive sin? I answer: By the power that God conferred upon him.

IV. DID YOU EVER THINK OF THIS?

But even the *confessing part* is more natural than you suppose.

1. Who is there that does not at times wish that he had a trustworthy person, to whom he could confide his troubles and worries—one who could and would assist, yet never betray him? Such a one is a priest. "Murder will out," is an old, but quite a true saying.

2. Confession is the very best corrective of pride, the cause of most sin; this pride is fittingly atoned for by a humiliation. God might have required a worse humiliation than that of whispering your sins into the ear of one, who must bury and forget them forever.

3. Confession teaches self-study, the first requisite for proper reform; by the resolutions of amendment it enjoins, it assists to strengthen the will, than which nothing is more necessary for man or woman; and it leads to the removal of the dangers, which occasion one's falls.

4. Let the sinner tell you how much better he felt after his good confession; let the convert to the Catholic faith speak, and he will tell you that he finds the confessional as attractive as he formerly found it repulsive.

5. Leibnitz, Voltaire, and numerous non-Catholic writers praise the practice of confession as it exists in the Catholic Church.

Only the wicked-minded will believe that the confessional is the seat or source of any evil.

If Protestants are forgiven by "confessing to God only," surely Catholics are forgiven, when they do so much more for forgiveness. When the Protestant kneels down in the quiet of his room and confesses to God he can only *hope* that he rises from his knees forgiven; there is no voice from Heaven to *assure* him that he is absolved. The Catholic who complies with the several requisites for a good confession, leaves the church with the assurance that his sins have been taken away.

Why should we devote so much space to argue this point of Catholic belief, when, as stated at the beginning of the chapter, the one irrefutable proof ought to suffice, viz., that the *whole* Church for fifteen consecutive centuries believed as Catholics do today in this matter; and that never did more than one-fourth of those who call themselves Christian, reject it?

MARTIN LUTHER.

(apud Unleber.)

"There is no doubt that confession is necessary, and established by God; but secret and auricular confession, as practiced at this day, in the church, especially pleases me. It is not merely useful, it is necessary. God forbid that I should wish its abolition! I rejoice that it exists in the Church, because it is the only means to restore peace to troubled consciences."

LEIBNITZ.

(In System. Theol., p. 135.)

"The institution of sacramental confession is assuredly worthy of the divine wisdom, and, of all the doctrines of religion, it is the most admirable and the most beautiful. The necessity of confessing sin is sufficient to preserve from it

those who still preserve their modesty; and yet, if any fail, confession consoles and restores them. I look on a grave and prudent confessor as a great instrument of God for the salvation of souls. His counsels regulate the sentiments, reprove vices, remove the occasions of sin, cause the restitution of ill-acquired property and the reparation of wrongs, clear up doubts, console under afflictions, in fine, cure or relieve all the evils of the soul; and as nothing in the world is more precious than a faithful friend, when he is bound by his functions and fitted by his knowledge to devote to you all his care under the zeal of an inviolable secrecy."

ELBERT HUBBARD.

(In "Friendship and Death.")

"The confessional seems a crying need of every human soul."

REV. DR. KILPATRICK (Presby.)

(Toronto, Canada.)

"The Roman Catholic Church knows full well the value of the personal work of confession. * * * It is not a mere little wooden box, but the act of two souls—two souls opposed in the presence of the spirit of God. It is a blessed thing to preach the Gospel; but to get alongside of a soul which was defiant and obdurate,—this is the thing which means the burden, the passion, the toil of the ministry."

REV. CHARLES M. SHELDON.

(Autor of "In His Steps"—Topeka, Kan.)

"It is a place where the people can carry their troubles of whatever kind or nature, business, spiritual and religious, family affairs and purely personal matters and receive advice such as any minister should be able to give, advice that no lawyer and few other friends could give."

DR. FORBES.

("Memorandums made in Ireland in 1852.")

"At any rate, the result of my inquiries is that, whether right or wrong from a theological point of view, this instrument of confession is among the Irish of the humbler classes a direct preservative against certain forms of immorality. * * * Amongst other charges preferred against confession in Ireland and elsewhere is the facility it affords for corrupting the female mind, and of its actually leading to such corruption.

* * * So far from such corruption resulting from the confessional, the singular purity of female life among the lower classes is in a considerable degree dependent on this very circumstance. * * * With a view of testing as far as was practicable the truth of the theory respecting the influence of confession on this branch of morals, I obtained through the courtesy of the Poor Law Commissioners a return of the number of legitimate and illegitimate children in the workhouses of the four provinces of Ireland on a particular day, viz., 27th November, 1852. It is curious to mark how strikingly the results there conveyed correspond with the confession theory; the proportion of illegitimate children coinciding almost exactly with the relative proportions of the two religions in each province, being large where the Protestant element is large and small where it is small."

REV. E. H. STEVENS (Bapt.)

(The Sioux City (Ia.) Journal, Feb. 21, 1916.)

"But God so made the human heart and determined relations between man and man that he hungers to hear the word of absolution even though it is spoken by his brother man.

"To ignore this is poor psychology. It does not recognize the nature and the laws of the mind. The early Christians, centuries before the days of compulsory priestly absolution, appointed 'grave presbyters to hear the confessions of voluntary penitents.'

"It is folly to minimize the office of absolution because some ecclesiastics have abused it. Who have abused the office more, the man who have used it, though mistakenly, or those who have neglected it almost entirely? Protestants must get back to the first principles of human nature and good religion."

REV. G. R. GEBAUER.

(Duluth, Minn., April 19, 1914)

"No greater stillness is there than the rant about an institution like the confessional, which fails to appeal to us, but which has been a source of comfort to millions."

CHRISTIAN AT WORK.

(Editorial, September 8, 1892.)

"There is no question that the confessional as a means for relief to the sin-burdened soul has its advantages. It must be a great relief to one bearing the burden of some

peculiar sin to be able to go into a closet and there, through a small screen window, whisper into the ear of the faithful priest the story of the sin and ask what he shall do. To be sure, there is the feeling in our Protestantism 'Go and tell Jesus.' But even here perplexity and doubt sweep over the soul as the questions arise—What must I do? What reparation must I make? Or yet, The tempter assails me irresistibly at times; what shall I, what can I do? That agonized cry often comes up from the troubled soul that seeks relief, but in vain. We thus throw out the subject for the consideration of those having interest in the matter. Of course many would say 'Go and tell your minister.' But often the minister is the very last one to whom one would confide the distressing secret. So far as the Roman confessional is concerned it is inseparable from the dogma of priestly absolution with which it is connected. But it would undoubtedly be a great source of comfort at times if some sin-burdened soul could find some judicious friend who could serve him in this critical time of spiritual depression and conflict."

ANGLICAN VISITATION OF THE SICK.

"Here shall the sick man be moved to make a special confession of his sins, if he feel his conscience troubled by any weighty matter; after which the priest shall absolve him, if he humbly and heartily desires it; after this manner, etc."

THE CHICAGO TRIBUNE.

(Nov. 13, 1915.)

"Superintendent of Schools Ella Flagg Young received $1.00 within a letter, which read:

"Dear Sir: About six years ago I stole about two bushel baskets of coal from the school at Warren avenue and Wood street, and you will find inclosed in letter $1, which is more than the value of what I took; and the priest tells us in confession that God won't forgive us if we don't return stolen goods or the value of them. Yours, THE PENITENT.

CHAPTER IV.

Witnesses for the Holy Eucharist.

"I am the living bread, which came down from heaven" (John vi. 51).

I. CREDIBILITY OF THE EUCHARIST.

According to Catholic teaching the Eucharist is a sacrament which contains the true body and blood, soul and divinity of Jesus Christ under the appearances of bread and wine.

The non-Catholic who hears this point of belief enunciated for the first time is inclined to wonder how Catholics can be brought to believe so extravagant and incredible a doctrine. And we answer him by saying that the doctrine of the Eucharist is seemingly incredible only to one who is unprepared to believe it either because of prejudice, or because the doctrine has never been properly presented to him. How many facts of nature, and how many accepted facts of history are more extravagant, but fail to elicit our surprise because we have often heard them stated? When scientists teach things seemingly incredible, we say, "I believe," without trying to investigate. If we were only half as ready to believe truths of faith on the authority of God Almighty Himself, there would be little difficulty about mystery. A religion coming from God, a religion supernatural must possess some truths (the surprise is that there are not more) that finite man cannot see through. What if you heard for the first time what astronomers teach concerning the number and magnitude of the heavenly bodies; that there are millions of other worlds, thousands of times larger

than our own; that the sun is 100,000 times larger than the whole earth and 93,000,000 miles distant from it? Would their teaching be easier of acceptance than the teaching of the Church concerning the Eucharist? What if you heard for the first time the story of God becoming man, living on earth for thirty-three years and dying a malefactor's death for His creatures? Would not such a fact be more difficult to accept, than after granting it, to believe as we do concerning the Eucharist? Yet all Christians must believe this fact of history. The most stupendous facts, like those mentioned, cease to be astonishing and unreasonable to one who has grown accustomed to hear them stated, and Catholics find less difficulty in accepting the Eucharist than in assenting to many of the declarations of science. We all believe that God became man. But it should be more difficult to believe this than, after accepting it, to believe that He went one step further and became food for our souls.

Is it a sign of over-credulity to accept what was the constant and universal belief of Christians for 1500 years? To accept what three-fourths of all the world's Christians believe today? To believe what there is stronger Scriptural authority for than any other point of Christian belief?

Only the small minority of Christians, the one-fourth, do not believe as we do, and they form the more recently founded denominations. The old Christian sects of Asia, the Copts, Syrians, Chaldeans, Armenians, Nestorians, Eutychians, as also the Greek and Russian churches (not to say anything of the large number of Episcopalians) believe as do Roman Catholics in this matter, and present a very strong argument in our favor, antedating Protestantism, as they do, by 1000 years.

FACTS NOT TO BE FORGOTTEN.

Supposing, therefore, that you are in a suitable frame of mind to listen to an argument, I shall call your attention to several other considerations which help greatly towards the acceptance of the Catholic belief in the Holy Eucharist:

1. God is infinite in His every perfection; therefore His love is infinite; therefore we cannot conceive of His love going too far; therefore it did not go too far when He instituted the Eucharist. Of His love God Himself says: "I have loved thee with an everlasting love" (Jer. xxxi. 3). "God so loved the world that He gave His only begotten Son" (John iii. 16). And this Son of God expresses the infinity of His love in these strong words: "As the Father hath loved me, so I have loved you" (John xv. 9). God the Father certainly loved the Son with an infinite love, and Christ says that His love for us is just as limitless. And St. John speaking of Christ's love, says: "Having loved His own who were in the world, He loved them unto the end," i. e., to the last limit love could go.

2. Not only is God's love infinite; it is also a *personal* love. "I have loved *'thee'* with an everlasting love; I have redeemed *'thee'* and called *'thee'* by name; *'thou'* art mine. Christ loved *'me'* and delived Himself up for *'me.'*" So many of Christ's parables, notably those of the "Good Shepherd," "Good Samaritan" and "Prodigal Son" lay stress on the *personal* nature of God's love for us. Human love is personal, and Christ compares His love to human love: "Can a mother forget her child? * * * Even so I shall not forget thee." Now perfect and personal love must tend to union with the object loved.

3. But the difficulty which perplexes you is probably the following:

What is there about man that can so attract God to him and elicit such extraordinary love from God?

Well, I grant that mere natural perfection in a creature, even if that creature were the highest angel, could not elicit God's infinite love. But when God created the first man He did not only endow his soul with natural perfections, but clothed it with a supernatural beauty, made it a partaker of His own divine nature, so that He was drawn by necessity to love it. And if from the time of man's fall this supernatural endowment is withheld from the human soul at its creation, it is imparted to it later by a divinely instituted rite of the Church so that the soul of every Christian who is free from grievous sin is most attractive to God; it becomes His "delight to be with the children of men."

4. And on man's part there is an irresistible longing for union with God. Pious people would rather die a thousand times than be separated from God by grievous sin; and should such separation occur they are unhappy until peace and union with God are established again. Even the errors of paganism testify to the naturalness of man's longing for union with God. What else did their temples to the "unknown" God, their sacrifices to appease the diety, mean?

God, having constituted Himself man's last end, placed within man's breast a craving for union with Himself; and hence He must needs grant man what he made it natural for him to crave for.

5. Though the Jewish religion was very imperfect as compared to the perfect religion of Christ, members of the former had closer union with God than adherents of the latter, if Christ is not personally present among Christians. See the constant nearness of God's presence with the Jews in the "cloud" and in

the "pillar of fire," which were always with them on their journey to the Promised Land. In their communion service they had a living reality, whose flesh they ate, viz: the spotless lamb. And their daily prayer was that the Emmanuel—God with us—might come in person.

God came, but God (Jesus) gone from us again would not satisfy the heart of man. Why should the Christians of all times not have "God with them" on their way to the real Promised Land—Heaven? Jesus looked backward to by Christians would mean no more than Jesus looked forward to by the Jews. As far as faith is concerned it would not mean as much, for it would be easier for us to believe that God had come to earth after having palpable proof of it, than for people who lived before His coming to believe that He would thus condescend to unite Himself to human nature.

Jesus was for all—for all time: "Jesus Christ yesterday, today, and the same forever"; "Behold, I am with you all days, even unto the consummation of the world" (Matt. xxiii., 20).

To believe this is so natural that at Protestant revivals, "union with Jesus" is the cry; "come to Jesus;" "put on Jesus" is the invitation. The "Salvation Army" preacher on the street corner has the same message.

Ardent love cannot bear separation, and it wants the conscious presence of the object loved.

The natural relationship of Christ to the Church (the Church is called His spouse) demands this real presence where the Church is. Christ is the "Head of the Body—the Church." Therefore He should be actually present with the Church.

II. SCRIPTURE BASIS.

a—THE PROMISE.

But I stated that no doctrine of religion is more strongly supported by Scripture than that of the Eucharist, so let us open the Holy Book, and first at the sixth chapter of the Gospel according to St. John. In this chapter we read of two astonishing miracles wrought by our divine Savior, viz., the "multiplication of the loaves" and His "walking on the waters." Then of His promise to give His followers a heavenly food which would be His own flesh and blood.

Here our non-Catholic reader might say: "Not quite so fast; Protestants explain our Savior's words in a different manner." I know they do, but have patience and I shall prove to you that their interpretation is utterly false.

If non-Catholics say that our Savior is speaking of the necessity of faith in Him, of a spiritual eating of His flesh and blood, I answer that He insists on faith in His divinity, so that there will be no room for the objection *"how* can *this "man"* give us His flesh to eat? He wrought the *two miracles* on the same occasion before a large multitude of people *in order* to prepare their minds for the acceptance of the promise. The Jews wanted another proof of His divinity; vv. 30, 31, *"What sign showest thou then, that we may see and believe thee; our fathers did eat manna in the desert, as it is written, 'He gave them bread from heaven to eat?"* The occasion could not have been more favorable for the promise of the Eucharist in the sense Catholics accept it, hence our Lord says: vv. 32 and 35, *"Amen, amen, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven....I am the bread of life."*

These words were not at once understood by His hearers, for in vs. 41 we read, *"The Jews then murmured at Him because He said, I am the bread which came down from heaven."* A plain statement of His real meaning was now called for and our Savior presents it: vs. 48, *"I am the bread of life; I am the living bread which came down from heaven; and the bread which I will give is* MY FLESH *for the life of the world".*

The Savior's hearers understood Him as we Catholics do and began at once to ask the question which Protestants do: "How can this man give us His flesh to eat?" There could be no question about the "how," if they believed Him to be God, but our Lord could not wilfully deceive them; He must either tell them that He spoke figuratively and explain the figure as He did on other occasions, or He must lay stress on the literal sense of His words. What does He do? He emphasizes by oath the literal, plain meaning of His words: Vs. 53*ff.*, *"Then Jesus said unto them, Amen, amen, I say unto you unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you, for my flesh is meat indeed* (Latin, *vere*, 'in reality,' the very opposite of figurative), *and my blood is drink indeed,"* in reality. *"He that eateth my flesh and drinketh my blood dwelleth in me and I in him."*

The Jews then understood Christ's first utterances as Catholics do, and the Savior reiterated the same statements more clearly, so that they could be understood in no other manner. But how did the disciples understand Him, those who knew Him better?

Precisely the same as the rest. as v. 60 shows: *"Many. therefore, of His disciples, when they had heard this said, This is a hard saying, and who can hear it?"* Jesus permitted many of them to leave Him because of their unwillingness to believe as Catholics do: *"From*

that time many of His disciples went back and walked no more with Him" (v. 66). Yea, so necessary did Christ consider the admission of His Real Presence in the Eucharist that He would rather lose the very apostles than to have them hesitate to believe, so *"He said unto the twelve, Will you also go away?"* (v. 67). Whereupon St. Peter made a profession of faith in the teaching of Christ as Catholics understand it.

b—THE INSTITUTION.

This promise of the Eucharist a whole year before its institution seems to have been made so that the apostles would not be surprised when Christ would later communicate Himself to them. After the promise made so solemnly and with such strong words, the apostles must often have looked for the fulfillment, which took place at the last supper and is recorded by three evangelists and St. Paul in words the very plainest.

It was the night before Jesus died, when He surely was serious and would speak plainly; and here are His clear words according to the different evangelists: *"And whilst they were at supper, Jesus took bread and blessed and broke, and gave to His disciples, and said: Take ye and eat, this is my body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this, for this is my blood of the new testament, which shall be shed for many unto the remission of sins"* (Matt. xxvi, 26, 27, 28).

"And whilst they were eating, Jesus took bread, and blessing, broke and gave to them, and said: Take ye, this is my body. And having taken the chalice. giving thanks, He gave it to them. And they all drank of it. And He said to them: This is my blood of the new

testament, which shall be shed for many" (Mark xv. 22-24).

"And taking bread, He gave thanks and broke, and gave to them, saying: This is my body which is given for you. In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you" (Luke xxii, 19, 20).

St. Paul tells us that he received a special revelation on this matter from the Lord and speaks of it in these words: *"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat; this is my body which shall be delivered for you; this do for a commemoration of me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in my blood"* (I Cor. xi, 23-25).

All these four inspired writers say that Christ pronounced over the bread the simple words: *"This is my body,"* and SS. Luke and Paul tell how Christ added the words, "which shall be delivered (given) for you," viz., the very body (not bread) which was to be offered on the Cross. And of the chalice, St. Luke quotes Christ as having said, "the blood, which will be shed for you."

LITERAL MEANING.

A contention frequently made by Protestants is that the Bible needs no authorized interpreter, that the average individual is able to fill that office well enough, since the Scriptures are plain. But what advantage follows from the Scriptures being plain, if their evident meaning be rejected?

The words of Christ, whereby the Catholic doctrine of the Eucharist is supported, are the plainest of the

whole Bible. And if the only one clear meaning which they can have be rejected, any other construction placed on them can be no more than a surmise. Catholics are sometimes accused of leaving Scripture to prove a doctrine, but who leaves Scripture in this case?

The promise of the Eucharist was made in clear words, but the words by which the sacrament was actually given to us are even more clear. Read Matt. xxvi, 26, 27, 28; Mark xiv, 22-24; Luke xxii, 19, 20; St. Paul, I Cor. xi, 23-26.

No comment on these words could render their meaning more clear, and hence instead of comment, there is room for only one consideration, viz.:

Does our Savior mean what He actually says?

Compare the Lord's words at the last supper with the words of promise. They harmonize so well; after hearing the words, "The bread which I shall give you is my flesh," and the other strong words of the promise a year previous, the apostles were not surprised at the words, "Take ye and eat, for this is my body," especially since Jesus said to them, "Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you." From that time on the twelve must surely have wondered why the Master was not giving them the "bread of life, the *living* bread which came down from heaven," His own self. His last night on earth was come; if He should not execute His promise now, when would He? And could a more favorable time have been chosen by the Master? He was about to die; a last will to His disciples and followers was in order; as a God of infinite love He would bequeath no little thing. Speaking of His love on that night St. John says, "Having loved His own, who were in the world, He loved them unto the end."

He had already done what was inconceivable when

He as God united Himself to human nature; He was making ready to do another inconceivable thing, to undergo the shameful and painful ordeal of crucifixion. With these surprises of God's love before us it is easy to conceive of Him as the Lover of souls, taking one more step to unite Himself *personally* with souls so dear to Him, and for whose salvation He was ready to pay any price.

On that night Jesus would not speak figuratively; in fact, He had told the apostles a short time before that He would never more speak to them in parables. Would the Great Teacher deceive us in His last will and testament concerning a matter of such tremendous importance? For what a vast difference between being actually present in the Eucharist and not being present!

Members of a particular sect might take for granted that Jesus meant to say, "This *signifies* my body," but besides this being a far-fetched interpretation, how are they positive that one of the other two hundred interpretations given to the four little words (by those who reject the literal meaning) is not correct?

But do the Evangelists leave any room to question the real meaning of Christ's words?

Not the slightest; on the contrary, they strongly emphasize the literal meaning of the words, "This is my body; this is my blood," and their language could escape the notice only of such people as are not open to conviction. For instance, St. Luke quotes Christ as saying, "This is my body, *which is delivered for you;*" "this is my blood, *which shall be shed for you,*" i. e., the very body that would be sacrificed and the very blood that would be shed for them on the cross. St. Paul quotes Christ the same as Luke. Then in the tenth chapter, sixteenth verse, of his first epistle to the Cor-

inthians, St. Paul supposes his hearers to understand the Eucharist to be precisely what we Catholics believe. He asks them this question, "The chalice of benediction which we bless, *is it not the communion of the blood of Christ?* And the bread, which we break, *is it not the partaking of the body of the Lord?*" Again, if Christ's real living body and blood were not present in the Eucharist, the following language of St. Paul's same epistle would not be intelligible: verses 27, 28, 29 of chapter xi., "Therefore, whosoever shall eat this bread or drink the chalice of the Lord *unworthily,* shall be guilty of the *body* and *blood* of the Lord. But let a man prove himself, and so let him eat of that bread and drink of the chalice, for he that eateth and drinketh *unworthily,* eateth and drinketh *damnation* to himself, *not discerning the body of the Lord.*" How could one eat bread and drink wine *unworthily?* and especially, how could one be actually *guilty of the body and blood of the Lord* by eating bread and drinking wine, no matter how sacred? How could the crime be so serious as to merit damnation? The reason the unworthy communicant eats damnation is, as St. Paul declares, because he does "not discern the *body* of the Lord." How could he, if it were not there? If Christ did not give His real body and blood to His Church, His followers would have a far less perfect figure of Himself than did the Jews before His coming. They had the paschal lamb, a living victim whose real flesh was eaten and whose real blood was shed, yet we do not hear that the Jews were threatened with damnation for eating the paschal lamb unworthily.

Even the most skeptical non-Catholic will admit that at the last supper Christ instituted a new rite, and enjoined a new practice on His followers. In establishing the same can it be supposed that He would

have used words whose real meaning would not be comprehended?

With the words: "Do ye this in commemoration of me," Christ commanded the apostles to do the same thing that He had just done. Were they to receive a command whose import they did not grasp? That they understood Christ as Catholics do today is evident from the words of St. Paul quoted above (I Cor. x, 16 and xi, 27-29). And conclusive arguments can be adduced to show that the successors of the apostles to whom their authority and powers were transmitted, believed precisely as Catholics do today.

In the first place the Greek Church and all the Christian sects of Asia, which are older than Protestantism by 1,000 years, believe as we do. Hence such must have been the prevailing belief of Christians during the first centuries. Secondly, writings that come down to us from close successors of the apostles clearly state the belief of the early Church, and show it to be identical with ours of today.

History is replete with instances where the great doctors of the Church in the early centuries combated new teachings of heretics, but when did the belief in Christ's Real Presence become an innovation, and who was the heretic that first preached it? No one attempted to deny the Real Presence during the first thousand years of Christianity, and when in the eleventh century Berengarius denied it, he was quick to withdraw his denial, for the whole Christian world condemned him, and at least fifteen councils anathematized him. The so-called Reformers of the sixteenth century were the first to question the meaning of Christ's plain words; so who were the innovators, they or Catholics? Luther in several works (e. g.: Epis. at. Argent.; Def. verb. Dom.; In Parv. Cat.) defends the

Real Presence against the Zwinglians, who taught the figurative presence. And the authorized catechism of the Church of England declares that "the body and blood of Christ are verily and indeed taken." Hence it is modern Protestantism which has changed.

To summarize:

There is only one object of priceless value in this world; it is the human soul created according to God's own image. For it God entertains an infinite and personal love. Therefore He is pleased to be united to it by a personal union. After uniting Himself to human nature in the Incarnation, our Emmanuel, Jesus Christ, promised to unite Himself to each individual follower, to be to him the "bread of life." The Jews, whom He addressed, understood Him to promise His real flesh and blood; Christ's disciples understood the same; the apostles understood the same. And these apostles accepted the Savior's words at the last supper in their literal sense, so did their immediate successors and all Christians for fifteen centuries. The early Christians risked their lives to receive holy communion; martyrs died in defense of the Eucharist; millions of virgins have rejected all other loves and lovers to love only Jesus in the Eucharist. Three-fourths of the world's Christians today believe in the Real Presence. Could it rest on a more solid foundation?

All Christians could not be in error; otherwise, Christ's Church would have utterly disappeared from the earth. But all Christians for fifteen centuries believed the Eucharist to contain the true body and blood, soul and divinity of Jesus Christ, under the appearances of bread and wine.

As to objections which are brought against the doctrine of the Eucharist, they should have no weight for Bible Christians, who believe in creation, in the In-

carnation and Redemption, the miracles of the loaves and of Cana, who know of God's power and love. The question, "how" is out of place when applied to God. God's power is unlimited, His love infinite,—nothing else is necessary for the Eucharist. St. Peter's declaration is the only consistent one, "Thou art God, Thou canst do all things; Thou hast the words of eternal life;" and John's, "He loved them (His own) unto the end." "Therefore we have believed." But even rationalists must admit transubstantiation in nature—yea, they admit that bread and wine are changed into flesh and blood by the machinery of the stomach.

Those who say, "We do not deny Christ's power, but that of the priest," would be talking sense if they could prove that the priest is not a legitimate successor of the apostles to whom Christ delegated the power to do what He did at the ast supper. "Do this for a commemoration of me" was said to the apostes, and, of course, to their legitimate successors, for surely the Eucharist was not for the Christians of the first century only; "Behold I am with you all days even unto the end of the world." "The flesh of the Son of man was to be eaten and His blood to be drunk *until He came,*" i. e., at the end of the world.

How can Christ's body be present in many places at once? Were not the loaves? Christ did not make new loaves, but multiplied the presence of the five. The evangelist lays stress on the fact that the fragments which filled the twelve baskets were of the five loaves. Then it must be remembered that our Savior's body in its glorified state is spiritualized, possesses the qualities of a spirit, is not subjejct to the laws of bodies on earth.

But how is it that my senses would not declare the Eucharist to be Christ's body?

The same as they would not have declared Christ

to be God, had you seen Him on earth; only His humanity was visible to the eye. The senses can perceive only the outward appearances, and the appearances of bread remain even after its substance is changed into Christ's body, hence the eyes are not deceived; they see what are really there, viz.: the appearances of bread and wine. The shell of the egg remains even after its substance has been changed into the living chicken. God's word for any truth is stronger proof than our senses or our judgment.

WITNESSES FROM THE FIRST CENTURIES.

ONLY EARLY CENTURY WITNESSES COUNT.

ST. IGNATIUS.

(Before 100 A. D.)

"They abstain from the Eucharist and from prayer, because they do not confess the Eucharist to be the **flesh of our Savior Jesus Christ**, which suffered for our sins. Those therefore who deny this gift of God die in their denial."—**Epis. ad. Smyrnaeos.)**

ST. IRENAEUS.

(About 140-202 A. D.)

"And giving also His disciples counsel to offer up the first fruits of His creatures, He took bread * * * and gave thanks saying: **This is my body.** And He likewise declared the chalice * * * to be **His blood**, and revealed the new sacrifice of the New Testament. This oblation the Church received from the Apostles and in the whole world she offers it to God."—**(Adversus haereses.)**

ST. JUSTIN MARTYR.

(101 to 200 A. D.)

"That food, in which, through prayer containing the words of the same Christ, thanksgiving is made, from which through mutation our blood and flesh are nourished, is, we have been taught, the **flesh and blood** of that **Jesus Incarnate.**" —**(Apol. I ad. Imper. Anton.)**

ORIGEN.

(201-300 A. D.)

"You who are wont to be present at the divine mysteries know, when you receive the **body of the Lord**, how you are to preserve it with all caution and reverence lest even the smallest part of it fall to the ground and lest any portion of the consecrated gift be destroyed, for you consider yourselves guilty, and rightly so, if through your negligence any part of it should fall to the earth."—**(In Exodum Homiliae.)**

TERTULLIAN.

(201-300 A. D.)

"Having taken bread and distributed it to His disciples, He made it **His own body**, by saying, **'This is my body.'** Our flesh **feeds** upon the **body** and the **blood of Christ**, that our soul may fatten upon God. The **body** of the **Lord** having been received and reserved, there are likewise effected both participation of the sacrifice, and the execution of the office. Thereupon he is fed upon the best of all things, the **body** of the **Lord**, namely the Eucharist."—**(De Resurectione.)**

ST. CYPRIAN.

(201-300 A. D.)

"Returning from the altars of the devil, with hands defiled and infected, they approach the Holy (Mysteries) of the Lord. Having scarce vomited forth the deadly food of the idols, with lips even now exhaling the odor of their crime, and smelling of the infernal contagion, they approach the **body** of the **Lord.** * * * before their conscience has been purged by sacrifice and the hand of the priest, before they have appeased the anger of an indignant and threatening God, violence is offered to **His body** and **blood**, and what is more, with the same **hands** and **mouth** they sin against the Lord, with which they denied Him. How indeed do we teach and urge them to pour forth their blood in the confession of Christ, to whom, when about to fight for Christ, we deny **His blood**? The soldiers of Christ ought to prepare themselves by a robust faith; considering that they daily drink the **chalice of His blood**, that they may themselves be able to shed their blood for Christ."—**(Epis. ad. Thibar.)**

ST. CYRIL OF JERUSALEM.

(About 313-386 A. A.)

"Since, therefore, He Himself (Christ) has uttered the

words and has said of the bread 'This is my body,' who shall dare henceforth to doubt? And since He Himself has emphatically stated 'This is my blood,' who will ever doubt and say 'It is not His blood?' * * * For this reason do not look upon these things as mere bread and wine; for they are the body and blood of Christ according to the assurance of the Lord."—(Catecheses.)

ST. ATHANASIUS.

(300-400 A. D.)

"You will see the levites bringing the bread and the chalice of wine and placing them upon the table, and as long as the prayers and the invocations have not been pronounced, they are nothing but bread and wine. But when they have been spoken, then the bread becomes the body and the wine becomes the blood of our Lord Jesus Christ."—(Fragmentum apud Eutychen.)

ST. HILARIUS.

(300-400 A. D.)

"He (Christ) Himself assures us, 'My flesh is meat indeed and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him' (John VI, 56, 57). There is no room left for any doubt concerning the truth of His body and blood."—(De Trinitate.)

THEODORUS MOPSUESTENUS.

(300-400 A. D.)

"He (Christ) did not say: 'This is a symbol of my body, and this is a symbol of my blood,' but: 'This is my body and my blood,' teaching us not to attend to the quality of the thing proposed, but that by the prayer of thanksgiving it is changed into flesh and blood."—(Fragmentum, in Matthaeum, XXVI, 26.)

ST. HILARY.

(301-400 A. D.)

"For what we say concerning the natural verity (very nature) of Christ in us we say foolishly and impiously, unless we have learned it from Him. For He Himself says, 'My flesh is truly meat, and My blood is truly drink. He that eateth My flesh and drinketh My blood abideth in Me, and I in him.' There is no room left for doubting the verity of the flesh and blood. For now it is truly flesh, and it is truly

blood; both according to the declaration of the Lord Himself, and according to our faith; and these being received and drunk effect this, that both we are in Christ, and Christ is in us."—(On the Trinity, Bk. 8; Chap. 14.)

ST. EPHREM.

(301-400 A. D.)

"Why therefore will you scrutinize the inscrutable, and explore the unsearchable? For if you search this curiously, you are now to be called not faithful, but curious? Be thou therefore faithful and innocent; participate in the immaculate body and blood of thy Lord, with full face, certain, that you eat the Lamb Himself entirely. The mysteries of Christ are an immortal fire; beware not to scrutinize them rashly, lest in their participation you be burned up."—(De Nat. Dei.)

ST. JOHN CHRYSOSTOM.

(344-407 A. D.)

"Let us submit to God everywhere; let us not contradict Him, even if what He says seems to be contrary to our reason and understanding * * * for His word cannot deceive, while our senses are easily deceived. His word never fails, while our senses are easily led into error. Since, therefore, He has said: 'This is my body,' let us submit to Him, let us believe and see Him with spiritual eyes."—(In Matthaeum Homiliae.)

ST. AMBROSE.

(401-400 A. D.)

"Perchance you will say, 'I see something different, how then do you assure me that I receive the body of Christ?' And it remains for us to prove this. How many examples do we therefore use to prove that this is not what nature formed, but what benediction has consecrated—that the power of the benediction is greater than that of nature, because by the benediction also the nature itself is changed."—(De Mysteriis.)

ST. JEROME.

(401-400 A. D.)

"Far be it from me to speak any evil of those who, succeeding to the rank of the Apostles, with their sacred lips make the body of Christ."—(Com. in Ep. ad Tit.)

ST. GAUDENTIUS.

(401-400 A. D.)

"The selfsame Creator of natures, and Lord Who from

the earth produces bread, because He is both able and has promised, afterwards from bread, makes His body; and He Who from water made wine, also wine makes His blood."—(Tract. II de Pasch.)

PROTESTANT CATECHISM OF THE COMMON PRAYER BOOK.

"The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper."

GROTIUS (Prot.)

(In his "Votum pro Pace.")

"I find in all the Liturgies, Greek, Latin, Arabic, Syriac, and others, prayers to God that He would consecrate, by His Spirit, the gifts offered, and make them the body and blood of His Son. I was right, therefore, in saying that a custom so ancient and universal that it must be considered to have come down from the primitive times, ought not to have been changed."

These witnesses should surely suffice to show that Christians of the first centuries believed as Catholics do today regarding the Holy Eucharist.

CHAPTER V.

Witnesses for the Blessed Virgin Mary.

"The angel Gabriel was sent from God into a city of Gallilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with Thee, blessed art thou among women."—(Luke I, 26, 27.)

I.

This brief bit of history recorded by St. Luke is certainly deserving of more than a passing notice. It records something wholly unprecedented. The inspired evangelist tells us that an angel descended from heaven 1900 years ago and appeared at the door of the lowly, but pure virgin of Israel; that as a delegate of God, representing God, he greeted her, honored her. The angel told her she was "highly favored" of God, that God, her Lord, was with her, that of all women she was most blessed.

Yet Catholics are often asked why they pay any mark of honor to this Blessed Virgin Mary. The answer which so spontaneously suggests itself is: If an archangel could so honor her, if God himself so honored her even before she consented to become the mother of His Son, then we have many additional and stronger reasons to honor her now,—after her elevation to her incomparable dignity; after God made her person His living tabernacle; after she gave to Him His human life; after she further endeared herself to Him at Bethlehem, in Egypt, at Nazareth; after Christ Himself honored her and "was subject to her"; after the martyrdom she underwent with him on Calvary; after she was given to us with His last words as our Mother.

II.

Catholic devotion to Mary would be open to criticism only if it partook of the nature of worship in the strict sense of the word, but it does not. It is true that we sometimes run across such expressions as "Worship of the Saints," and "Worship of the Blessed Virgin," but the word "worship" means what it exclusively meant in old English, viz.: "honor, veneration." "Worship thy father and thy mother" is found in old English Bibles. "Thou shalt then have WORSHIP in the presence of them who sit at meat with thee" is the language used in the authorized Protestant Bible today. (Luke xiv, 10).

"The Lord, thy God, alone shalt thou adore, and Him only shalt thou serve" is emphasized in every Catholic catechism. To pay divine honor to a creature no matter how exalted, would be idolatry, but honors which are not divine may be paid, and are daily paid, to human beings "to whom honor is due." "Honor thy father and mother," "honor the king," "honor to whom honor is due" are biblical. See how people honor a man in high office, a president or a king! During our political campaigns even a candidate for an important office is all but worshipped by the people. We honor the memory and are urged to imitate the civic virtues of great personages, long since dead, e. g., Washington, Lincoln. Men band themselves together in societies or clubs under the patronage of persons who are not even very great outside of religion. They call themselves "Knights of Pythias," "Daughters of Pocahontas," etc. What objection then can reasonably be made against the honor which the Church has paid from the first centuries to the Blessed Virgin Mary and to God's Saints? Hath not the Lord made the saints "to declare all His

wonderful works?" (Eccus. xlii, 17). "God is glorified in the assembly of the saints" (Ps. lxxxvi, 8).

III.

Bible warrant is what the Protestant wants for honor and devotion to Mary. And really can he find nothing in the Bible in support of it? Does not the angel call Mary "Blessed among all women"? Does not Elizabeth address her similarly "under the inspiration of the Holy Ghost"? Does not Mary herself (under inspiration) say that "all generations shall call me blessed"? (Luke I). Matthew calls Mary the Mother of God; so does St. Luke; so does Elizabeth; so does the angel, who spoke in God's name; so does the great Council of Ephesus; hence why should not Christians today call her the same? That Mary was *called* "Mother of God" in the first centuries is plain from the universal condemnation of Nestorius, and from the writings of the early Christian Fathers. We quote from

THE SYNOD OF CHALCEDON.

(Fifth Century.)

"Uniting with the Holy Fathers, we teach, in regard to one and the same Lord Jesus Christ, that He is perfect in divinity and perfect in humanity.....; according to His divinity, begotten of the Father; but in the fulness of time, on our account and for our salvation, according to His humanity, born of the Virgin Mary, **the Mother of God.**"

Just as we do not determine the value of a painting by the number of square inches of canvas it contains, so we do not determine the greatness of a Bible character by the number of words expended on him or her. A single sentence might say vastly more about a person than an entire book, and here is one such sentence: "Mary, of whom was born Jesus." If Jesus is the Almighty God, then to be related to Him as mother to

son is the highest dignity that even Omnipotence could raise a creature to.

Because Christ apparently gave little attention to Mary during His public life some conclude that she could not have been so dear to Him. Though Mary was with Christ both at the opening and the close of His public ministry, there was a reason for Christ to be wholly intent upon His Father's business then, just as during the thirty years previous it was the Father's will that He should be uninterruptedly associated with Mary. Dissociate Mary from the Nativity—not from the public ministry—and there would be some weight to our opponent's objection. That devotion to the Blessed Virgin Mary goes back to the Apostolic age is plain from the writings of Augustine, Chrysostom, Athanasius, Ephrem, Epiphanius and many others; it is plain also from the inscriptions in the ancient catacombs; it is more plain from the definition of the Council of Ephesus held in the year 430.

ST. JOHN CHRYSOSTOM.

(Representing Christianity's Golden Days.)

"The Lord did not choose a rich or noble woman to be His mother, but that Blessed Virgin whose soul was adorned with all the virtues. As, therefore, Mary above all human nature preserved the virtue of chastity, on that account she conceived in her womb Christ, the Lord. Those, therefore, who fly to the most holy Virgin, will experience the fruits of her intercession. Let these, therefore, who are virgins, have recourse to this Mother of the Lord. She will preserve for you this most beautiful, most precious and most incorruptible possession.

"A great miracle, indeed, beloved brethren, was this blessed, ever-virgin Mary. Who greater than she or more illustrious, has been found or ever can be found? She alone fills the heavens and the earth with her fulness. Who more holy? Not the prophets, not the Apostles, not the Martyrs, not the Patriarchs, not the Angels, not the Thrones, not the Dominations, not the Seraphim, not the Cherubim; not in

fine anything amongst created beings, visible or invisible, anything greater or more excellent is to be found. This same hand-maiden of God is also His mother, this same virgin is she who gave Him birth.

"She is the mother of Him, Who in the beginning was begotten of the Father, Whom angels and men know to be the Lord of all things. Dost thou not see how high above the celestial powers this Virgin is?

"Hail, therefore, mother, heaven, maiden, throne, ornament of the Church, its glory and firmament, assiduously pray for us to Jesus Christ thy Son and Our Lord, that through thee we may find mercy in the day of judgment and the good things which are reserved for those who love God, through the grace and benignity of our Lord Jesus Christ, to Whom with the Father and the Holy Spirit be glory and honor and kingdom now and throughout the endless ages. Amen."—**Apud Metaphrasten.**

LECKY.

(Rationalism in Europe," ch. iii, p. 234.)

"The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the mediaeval conception of the Virgin.....All that was best in Europe clustered round it, and it is the origin of many of the purest elements of civilization."

SCHLEGEL.

("Lectures on Dramatic Literature," p. 8.)

"With the virtue of chivalry was associated a new and purer spirit of love; an inspired homage for genuine female worth, which was now reared as the pinnacle of humanity, and enjoined by religion itself under the image of the Virgin Mother, infused into all hearts a sentiment of unalloyed goodness."

RUSKIN.

("Fors Clavigera," 41st Letter.)

"I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character.....There has probably not been an innocent cottage house throughout the length and breadth of Europe in which the imagined presence of the Madonna has not given sanctity to the humblest duties and comfort to the sorest trials of the lives of women."

NATHANIEL HAWTHORNE.

(Old Manse Edition, vol. viii, p. 173.)

"I have always envied the Catholics their faith in that sweet, sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor, but permitting His love to stream upon the worshiper more intelligibly to human comprehension through the medium of a woman's tenderness."

REV. E. H. PENCE.

(Detroit, Mich., April 20, 1913.)

"Her magnificat is redolent of the most sacred sentiments in ancient Hebrew songs, and therein she discloses her ideal of motherhood in quoting the very words and sense of Hannah's prayer. Whatever of human attributes played upon the forming of the character of Jesus, we may be sure that Mary's mind, her character, her sweet motherly graces must rank first and highest."

REV. DR. MILLS (M. E.)

(Wheeling, W. Va., Register, May 11, 1914.)

"It is said that the Catholic Church is gaining ground in France and Germany and even in the United States. What wonder and why not? If the aspersions which have been put upon Christ and His mother by some of our Protestant preachers and teachers are to be entertained without protest or with tacit approval, then Protestantism deserves to lose ground.

"It is written of Mary of Bethany that she sat at Jesus' feet, wherefore she was commended for choosing the better part. It is written of Mary Magdala that she anointed Jesus with precious spikenard, wherefore she also was commended in the words, 'She hath wrought a good work on me.' Those and many other daughters have done virtuously; but thou, Mary of Nazareth, excellest them all.

"These are some of the reasons why we revere her. Let all the false and tinsel garnishings with which superstition has adorned her be stripped away and she still remains the most favored of women in our eyes."

REV. L. J. MOTSCHMAN (Lutheran.)

(Newport, Ky., Dec. 19, 1915.)

"Your attention is directed to the words of Luke: 'For he

hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.'

"Whatever the standpoint, probably all will agree that the most noted woman of the Bible is Mary, the mother of our Lord. We honor her above all women and we worship her divine Son.

"We first hear of her when the archangel makes to her the wonderful annunciation. The message of that angel brought to her made it clear that her relation to Jesus was that of a mother, not naturally, but by the Holy Ghost. This relation continued all through the early life of Jesus, and even at the cross Jesus makes provision for his mother's welfare. We honor her as the sweetest and most lovely of all women; none has been better or more pure than she.

"Her influence in the world has been most potent for good. Let us think but of the vast number of Madonnas in all parts of the world and of their holy influence upon the motherhood of the world."

REV. W. H. CLAGETT (Prot.)

(St. Louis, Mo., May 8, 1915.)

"Mother, for whom words never have been, never can be coined, with which to weave the wreath of glory that we should place upon thy brow—mother by whom God became man, by whom the human race has thus been linked forever to the throne of God—mother, the light of whose eyes was the first light that shone upon the Babe of Bethlehem—mother, whose face was the first face into which the Infant Jesus ever looked—mother, who, alone of all God's servants, angels, archangels, seraphim and cherubim, cradled Deity in thine arms, and laid Him on thy bosom and held Him to thy breast—mother, who taught the feet of the Infant Son of God to walk—mother, the first word that the lips of the Babe, that was God and Man, learned to lisp—mother, who guided the footsteps of the Son of God, and the son of man, through a spotless youth to a spotless manhood—mother, who followed the Son of God, thy Son, bone of thy bone, and flesh of thy flesh, to the cross, to ignominious death—mother, the first of all the earth to give to the Savior Jesus, loving ministry as He nestled on thy bosom—mother, the last of all the earth in the thought of the Savior, Son of God, and Son of Mary, as He hung upon the cross and died—mother, through whom heaven itself was forever changed when the

Son of Mary and Son of God ascended from the cross and took His seat forever upon the throne of God—mother, who, to this sin-darkened world, gave the Infant Jesus, God and Man, who to heaven gave the Lamb of God, Man and God, who is the light of heaven—mother, standing not beneath the shadow of the cross, but beneath the glory of the throne of God and of the Lamb, that throne now resplendent with the glory with which thy Son has enshrouded it, one and all, we rise up and call thee blessed and place upon thy brow our richest diadem. **We crown thee queen of our hearts—we give thee the first place in all of God's creation."**

GOETHE.

"O child of beauty rare—
O Mother, chaste and fair—
How happy seem they both, so far beyond compare!"

GERALD GRIFFIN.

"So, Mary, they who justly feel the weight
Of Heaven's offended Majesty, implore
Thy reconciling aid, with suppliant knee;
Of sinful man, O sinless Advocate,
To thee they turn nor Him they less adore;
'Tis still His light they love, less dreadful seen
in thee."

ROBERT SOUTHEY.

"They served a Maid more beautiful than tongue
Could tell, or heart conceive. Of human race,
All heavenly as that Virgin was, she sprung;
But, for her beauty and celestial grace,
Being one in whose pure elements no trace
Had e'er inhered of sin, or mortal stain,
The highest heaven was now her dwelling place;
There as a Queen divine she held her reign,
And there, in endless joy, forever would remain."

EDGAR ALLEN POE.

"At morn, at noon, at twilight dim,
Maria, thou hast heard my hymn;
In joy and woe, in good and ill,
Mother of God, be with me still."

SIR WALTER SCOTT.

(Canto iii, "Lady of the Lake.")

"Mother beautiful and mild
Enfolding in one dear embrace
Thy Savior and thy child."

WORDSWORTH.

"Mother, whose virgin bosom was uncrost
With the least shade of thought to sin allied;
Woman, above all women glorified.
Our tainted nature's solitary boast;
Purer than foam on central ocean tost."

JOHN KEBLE.

"Ave, Maria! thou whose name
All but adoring love can claim,
Yet may we reach thy shrine;
For He, thy Son and Savior, vows
To crown all lowly, lofty brows
With love and joy like thine."

LONGFELLOW.

"Virgin and Mother of our Redeemer;
All hearts are touched and softened at her name;
Alike the bandit, with the bloody hand,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present
And even as children, who have much offended
A too indulgent father, in great shame,
Penitent, and yet, not daring unattended
To go into his presence, at the gate
Speak with their sister, and confiding wait
Till she goes in before and intercedes;
So, men, repenting of their evil deeds,
And yet, not venturing rashly to draw near
With their requests an angry father's ear,
Offer to her their prayers and their confession,
And she for them in heaven makes intercession.
And, if our faith had given us nothing more
Than this Example of all Womanhood,

So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure—
This were enough to prove it higher and truer
Than all the creeds the world had known."

OLIVER WENDEL HOLMES.

"Is thy name Mary, maiden fair?
Such should, methinks, its music be.
The sweetest name that mortals bear,
Were best befitting thee.
And she to whom it once was given
Was half of earth and half of heaven."

Father Frederick George Lee in his "The Church Under Queen Elizabeth" says that "while the feasts of the Blessed Virgin were abrogated in England, the birthday of 'good' Queen Bess was made a new feast of the first importance."

The Saints.

Note—What is said in this chapter in vindication of the Catholic devotion to the Blessed Virgin applies equally well to the practice of "Honoring the Saints." Hence it is unnecessary to treat of this in a separate chapter. However, we subjoin a few Protestant witnesses who applaud the Catholic practice:

DIONYSIUS.

(Eccles. Hierar. cap. 7. part. 3 p. 3. prope finem.)

"I constantly affirm, with the divine Scripture, that the prayers of the Saints are very profitable for us in this life after this manner; when a man is inflamed with a desire to imitate the saints, and distrusting his own weakness, betakes himself to any saint, beseeching him to be his helper, and petitioner to God for him; he shall obtain by that means very great assistance."

ST. CLEMENT.

(L. Apost. constitut. 5.)

"We command you that the martyrs be in all honor among

you, even as James the Bishop, and Stephen our fellow Deacon hath been amongst us; for God hath made them blessed, and holy men have honored them."

ORIGEN.

(In Lamentat.)

"I will begin to fall down on my knees, and pray to all the saints to succor me who dare not ask God for the exceeding greatness of my sin. O Saints of God! with tears and weeping I beseech you to fall down before his mercy for me a wretch."

ST. AMBROSE.

(Lib. de Viduis.)

"He honors Christ that honors his martyrs." Serm. 6.

"We must pray to the angels who are given us to be our defenders, we must pray to the martyrs, etc., for they are able to pray for our sins, who have washed away their own. These are the martyrs of God, our governors, and watchful beholders of our life and actions."

ST. CHRYSOSTOM.

(Hom. 1. in epist. Thessalon.)

"Let us not contemn the prayers of the Saints, etc., but let us entreat them to pray for us, that we may obtain the promises."

ST. AUGUSTINE.

(In Psalm 96.)

"We do not worship them as Gods, but as holy men."

THE SIXTH COUNCIL OF CONSTANTINOPLE.

(Cap. 7. An. Dom. 676.)

"A christian, adoring only God, his Creator, may invocate the saints, that they would vouchsafe to pray for him to the divine majesty."

THE SECOND NICENE COUNCIL.

(Act. 3, 6. An. Dom. 781.)

"Let us do all things with the fear of God, asking the intercession of the unspotted mother of God, as also of the angels and all the saints."

DR. JOHNSON.

(Vol. II, p. 35.)

"They do not worship saints; they invoke them; they only ask their prayers."

DR. SCHAFF.

("Creed Revisions," pp. 34-39.)

"To say that Papists are idolators is a colossal slander on the oldest and largest Church in Christendom, and is untrue, unjust, uncharitable and unchristian."

CHARLES KINGSLEY.

("Letters and Memories," vol. ii, p. 264.)

"Why should not those who are gone to the Lord be actually nearer us, not farther from us, in the heavenly world; praying for us, and it may be influencing and guiding us in a hundred ways, of which we, in our prison-house of mortality, can not dream?"

JOHN HUSS.

(Confessio Fidei, ap. Nampon, p. 663.)

"I pray for my accusers to the most pure Mother of the Savior, the Restorer of the human race, the Queen of Heaven; endowed with a nature altogether angelic, more happy, crowned with more glory, more abounding in gifts of grace than all the blessed, her Son alone excepted."

DR. LANGE.

("Christliche Dogmatik," vol. ii, p. 1258. Ed. 1849-1852.)

"Scripture demands the recognition that the triumphant spirits in heaven, the faithful on earth, and the suffering pious stand in an intimate intercourse with one another."

LUTHER.

(Luther's Werke, Theil viii, p. 1. Augs. Ed.)

"I assert and maintain, with the whole of Christendom, that the dear saints should be venerated and invocated; for who can deny that even in our days, through the saints, God visibly works wonders with the bodies and at their graves."

REV. T. B. THOMPSON.

(Chicago.)

"In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures, and music she has made a wise and intelligent use of symbolism."

The *Literary Digest,* Sept. 2, 1916, quotes several Episcopalian magazines and bishops of the Church of England, who favor the erection of wayside crosses "by the countryside, in the market, and on the moorland."

PART V.

Protestants Defend the Catholic Church in Other Matters.

CHAPTER I.

The Catholic Church Is the Bible's Truest Friend.

I.

The infallibility of the Church does not militate against the infallibility of the Bible, but the former is necessary for certainty concerning the latter. If you were sure that you had an authentic copy of the inspired writings, an accurate translation of them, and that their sense was unmistakably plain, you would have an infallible Bible as a guide. But only an infallible voice, outside the book, could give you positive assurance concerning these points. St. Augustine understood this when he said: "I would not believe the Gospel, unless the authority of the Church moved me thereto."

Whilst many people believe that the only interest the Catholic Church has in the Bible is to suppress it, we declare that this Church is the Bible's *only protector in the world today.* Whilst Protestants on every side are subjecting the holy book to criticism and reducing it to mere human authorship,—as no more inspired than Dante, Goethe, or Shakespeare—the Pope has appointed a Biblical Commission to defend it and its supernatural inspiration. Anent the Catholic position on the Bible's inspiration, we quote:

POPE LEO XIII.

(Encyclical "Providentissimus.")

"All the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it absolutely and necessarily, as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and Trent, and finally confirmed and more expressly formulated by the Council of the Vatican."

DR. BOOTH.

(Addressing the "Bible League" Convention.)

"If the assaults on the Scripture continue, the time will come when to those always faithful to God there will be but one refuge, and that will be the Roman Catholic Church."

BISHOP CHARLES P. ANDERSON (Prot. Epis.)

(Chicago, April 19, 1915.)

"I regret to say that the most destructive criticism of the Bible comes from the Protestant church. We do not find this in the Roman Catholic Church."

DEAN GOULBURN (Prot.)

("Life of Bishop Herbert.")

"If having the Bible at their fingers' ends could have saved the Middle Age teachers from abuses and false doctrines, they were certainly well equipped. They were not merely accomplished Textuaries. They had their minds as saturated with the language and associations of the sacred text as the Puritans of the seventeenth century."

CHARLES BUTLER.

("Horae Biblicae," pp. 35 and 36.)

"For the sacred writings which contain the word of God, and for the traditions of the wise and good respecting it, we are almost wholly indebted, under Providence, to the zeal and exertion of the priests and monks of the Church of Rome during the Middle Ages."

THE PITCHFORK.

(April, 1916.)

"The Catholic Church has been preaching the gospel of Jesus Christ, taking care of the sick in hospitals and the wounded on battlefields, for twenty centuries; it preserved in its monasteries the very Bible, itself, when every library, including the one at Alexandria was destroyed. Not a solitary copy of the Bible would have survived the Dark Ages had it not been guarded secretly in the cloisters of the Monks. Had it not been for these self-denying religious recluses the ministers of America would today be preaching from texts taken from the Koran. If it had not been for the jealous care with which the early Catholic clergy guarded the Bible, there wouldn't be a vestige of it in existence today."

REV. MILO H. GATES (Prot.)

(New York Sun, Dec. 6, 1915.)

'The time has come when all real Protestants should demand from the Bible societies the whole Bible. One of the great libraries of sacred writings is contained in what is known as the 'Apocrypha.' In that is contained such wonderful books as 'The Wisdom of Solomon,' 'Ecclesiasticus' and 'The Song of the Three Children' from which comes the hymn called 'The Benedicite,' sung each Sunday by millions of Christians.

"The Bible societies each year flood ministers with their appeals, yet it is the fault of the Bible societies that this wonderful part has been stolen from the Bible. If these societies were truly Protestant they would not commit such a grievous theft. They would not keep the Bible from the Common people.

"It was not until 1826 that the Protestant churches refused to print these books as part of the Bible. Today, therefore, the societies stand before the Christian world as the great enemies of the Bible. It is difficult for any private publisher to compete with them. As a result the Bibles in general circulation are mutilated Bibles."

II.

Informed Protestants confess that their version of Scripture contains many errors, and therefore deny its infallibility; for instance:

DR. AKED.

(Baptist—In Appleton's Magazine, Sept., 1908.)

"In the pages of the Protestant version of the Bible are to be found historical errors, arithmetical mistakes, inconsistencies and manifold contradictions, and, what is far worse, one finds that the most horrible crimes are committed by men who plead 'God said' in justification of their terrible misdeeds. Moreover, the English Bible is a version of a version which is a translation of a translation. It has come down through Hebrew, Greek and Latin into English. In all its earlier stages it was copied by hand from one manuscript to another by different writers, a process certain to result in many mistakes."

REV. CHEESEMAN.

(Baptist—Mt. Carmel, Ill.)

"Who told you that the Bible is any more authority than what Dickens or Tennyson or Wordsworth wrote? I do not know where you get the idea, I really do not. This thing of making a fetich of the Bible and bowing down to it is one of the most ridiculous ideas ever heard of. The Bible is no more infallible than the book you are going to write."

Which priest would dare speak or write as some of these Reverend (?) gentlemen?:

HENRY B. SHARMAN.

(University of Chicago, 1909.)

"The belief that Jesus instituted the Lord's Supper and the rite of baptism is unfounded.

"Jesus did not treat heaven as a place and did not make the remarks credited to him on the subject of hell and future torment.

"The attributed views of Jesus about the future are in reality the views of the editors of the Bible.

"Matthew and Luke were not eye-witnesses, but used old documents, which are open to very grave suspicion.

"The sayings of Jesus in regard to the day of judgment are non-genuine, and the idea of 'Jesus as judge and the twelve as judges' is found only in suspicious passages.

"The supposed explanations of the parables were not made by Jesus, but added by early followers, who misunderstood the parables.

"Jesus is not responsible for promising that He would return to the earth in glory and power.

"References to 'the church' were generally added to the gospels to support current views and practices of the church."

PROF. PAUL HAUPT.

(Of John Hopkins—At the International Historical Congress at London.)

"Christ was not born at Bethlehem, but in Nazareth, and He probably was not a descendant of David."

DAVID STARR JORDON.

(President Leland Stanford University, Nov. 29, 1909.)

"It does not matter whether the whale swallowed Jonah or whether Jonah swallowed the whale; or whether there was a Jonah or a whale. The scriptures were written about men long after they were dead. These scriptures have been translated and changed and mistakes have crept into them until we have no certainty about the facts contained in them."

DR. CHAS. M. STUART.

(Pres. of Garrett Biblical Institute.)

"One may still have fellowship with God and surmise that the Pentateuch was not written by Moses, that the Levitical legislation was post-exilian, that the Book of Isaiah is of composite authorship, that the Book of Daniel is a story to illustrate how God keeps watch over His own, that the Book of Job is a dramatic putting of the problem of evil in the world, and that Jonah is an allegory setting forth the universality of God's love.

"We may even go farther than that. We may admit that the Bible as we have it is a book derived from secondary sources; that the autographs of the evangelists and apostles have been irrevocably lost, that there are omissions and interpolations, glosses and misreadings numerous enough to be discouraging, that genealogies and chronologies are hopelessly confused and that there are discrepancies of statement about matters of fact which are not to be reconciled."

REV. GEORGE R. ANDREWS (Presby.)

(New York City, June, 1916.)

"The Bible is no more inspired than any of our hymns, the 'Rock of Ages,' for example; it is a product of human expression, and as such it is colored by man's error. God never said anything to man except through man."

III.

GREATER RELIABILITY OF THE CATHOLIC VERSION OF THE BIBLE.

The translator of the Latin Vulgate, St. Jerome, was better able to produce an accurate translation than modern scholars, for three reasons: He lived in the fourth century, was an adept Hebrew and Greek scholar, possessed reliable Hebrew and Greek copies and many other valuable manuscripts long since lost. Even Protestant Biblical critics speak highly of his translation.

HORNE.

(Protestant—Writer on Biblical Studies.)

"It is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions....The Latin Vulgate preserves many true readings, where the modern Hebrew copies are corrupted."

Luther's own version is criticized by Protestant writers.

HALLAM.

(Hist. Literat., i, 201.)

"The translation of the Old and New Testament by Luther is more renowned for the purity of his German idiom than for its adherence to the original text. Simon has charged him with ignorance of Hebrew; and when we consider how late he came to the knowledge of that or the Greek language, and the multiplicity of his employments, it may be believed that his knowledge of them was far from extensive. It has been as ill spoken of among Calvinists as by the Catholics themselves."

ST. ALDEGONDE.

(Gerdes Hist. Ref. III., 60.)

"It is further from the truth than any I know."

Calvin's version is mutilated.

MOLINAEUS.

("Translation of New Testament," part xi, p. 110.)

"Calvin makes the text of the gospel to leap up and

down; he uses violence to the letter of the gospel, and besides this, adds to the text."

King James version is full of mistakes.

LITERARY DIGEST.
(Feb. 3, 1904.)

"In 1880 forty-seven chosen scripture scholars, after having worked on the King James' Version of the Bible, made almost 20,000 corrections; and about ten per cent of these corrections were a return to the Catholic Douai Version."

BURGESS (Prot.)
(In his "Apology," sect. 6.)

"How shall I approve, under my hand, a translation which has many omissions, many additions, which sometimes obscureth, sometimes perverteth the sense, being sometimes senseless, sometimes contrary?"

In the petition for a new version of Scriptures, presented to King James by the Protestant clergy (page 75), the complaint is made that "the book of Psalms alone differs from the Hebrew in at least two hundred places."

Venerable Bede died in 735, yet historians tell us that he was finishing the translation of St. John's Gospel into Saxon when death overtook him.

The Protestant "revised edition" of the Bible was made by a committee appointed in 1870, and it comes closest to the Catholic version, known as the Douay edition—all of which tends to prove that there was no reason, outside of hostility to the Catholic Church, ever to edit the Bishop's, or the King James' Bible.

CHAPTER II.

Witnesses Deny That the Church Kept the Bible from the People.

Who has not often heard Protestants declare that the Bible was withheld from the people until the Reformers of the sixteenth century gave it to them? That Luther's apostasy from the Church was fundamentally due to his discovery of a copy of the Bible in the library of Erfurt University? Who has not often heard that the only copies of the Bible extant until the so-called Reformation were in a language not understood by the people? That even Latin Bibles were chained lest perchance the eyes of one acquainted with that language might fall on their pages and beget the light which later came to Luther? etc., etc.

But who, claiming to possess only mediocre knowledge of history, could believe these charges? Let us briefly examine them and refute them by Protestant witnesses:

I.

As soon as the canon of the Bible was definitely settled on in the fourth century, Pope Damasus ordered a new and complete translation of the Scriptures into the vernacular, which then was the Latin language. Does this look as though the Bible was to be hidden?

From the very earliest times it has been customary to read selections from the Bible to the people during church services. The Mass, the oldest and always the most generally attended service of the Catholic Church, is nearly all from the Bible.

People labor under the wrongest impression if they suppose that the Latin language belonged only to the days of Cicero and Caesar. Latin was the most univer-

sally understood language of Europe until the ninth century.

Even up to Luther's time Latin was the language of literature, medicine, legislation, theology. Most modern languages were not only formed from the Latin, but were then so similar to it that the common people of Italy, France, Spain, Portugal, could understand Latin. Hence even if the Church had furnished the Bible only in Latin, the same would not have been withheld from the people.

But it is not true that the Bible existed only in Latin. As other languages formed, translations of the Scriptures were made into them, as the witnesses below clearly prove.

Hallam tries to show that the first book that went to the printing press after its invention was the Bible. Does this look as though the Church tried to conceal it? If copies of the Bible were not generally possessed by the people before the fifteenth century it is because the art of printing was not invented until that time.

Hitherto only one copy could be produced at a time —and in a long time—because it was done from start to finish in handwriting. How many people today would have a copy of the Bible if they had to get it the same way?

DR. PETER BAYNE (Prot.)

(In the "Literary World," Oct., 1894.)

"Latin was then the language of all men of culture and to an extent probably far beyond what we at present realize, the common language of Europe; in those days tens of thousands of lads, many of them poor, studied at the universities and learned to talk Latin. The records of the proceedings in the courts of law were in those days in Latin, and the wills of dying persons were commonly in the same tongue. As Latin was the prevailing language of the time, most people who knew it would certainly prefer to use the authorized Vulgate to any vernacular version."

But despite the slowness of production the Bible must have been widely circulated and read, because medieval writings abound in Scripture quotations, sermons of the middle ages are more replete with Bible texts than any sermons of today. Where did Catholic Chaucer become acquainted with the Scriptures? Where did Dante, Michael Angelo, Murillo, Raphael, and other Catholic artists get their intimate knowledge of the Bible?

ENGLISH TRANSLATION IN THE YEAR 700.

In the New Websterian Dictionary published by the Syndicate Publishing Co., New York, copyright 1912 by Frank E. Wright, Harry Thurston Peck, Ph. D., Litt. D., LL. D., chief editor, we find the following passage in an article on, The Origin and Development of the English Language, by Albert S. Cook, Ph. D., LL. D., professor in Yale University (page 14):

"Thus in the Old English Gospels of about 1000 A.D., we have the sentence, Foxas habbath holu (Foxes have holes)."

"About the year 1000, Luke 9, 58, was translated into English as follows: 'The cwaeth se haelend, Foxas habbath holu, and heofones fuglas nest, sothlice mannes sunu naefth hwar he hys heafod ahylde.'"

In the same book in an article on Etymology, by *Clarence L. Meader, Ph. D., professor in the University of Michigan,* we read (page 22):

"These borrowings and changes have the effect through their gradual accumulation of entirely transforming a language. To illustrate, the revised version of John 8, 21, reads: 'He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.' The Old English (West Saxon) translation, made about the year 1000, is as unintelligible to most moderns as its Latin original would be. 'Witodlice eft se Haelend swaed to him: Ic fare, and ge me secad, and ge sweltad on eowre synne: ne mage ge cuman yder ic fare. **English texts exist three centuries older than this last.**"

These professors in Protestant Universities tracing the origin of the English language, find the Bible translated into Old English *three centuries previous to the year 1000 A. D.*

LONDON CATHOLIC TIMES.

In July, 1916, there was celebrated the 1200th anniversary of an Anglo-Saxon Bible. Says the London Catholic Times:

"A very interesting event was commemorated at Jarrow on Sunday, June 4. It was just twelve hundred years before, on June 4, 716, Coelfrid, Abbot of the United Monasteries of Wearmouth and Jarrow, left the north country with a few companions for Rome, bearing with him as a present to Pope Gregory II, one of the three pandects (or whole Bibles) which he had caused to be made, probably under the direction of St. Bede at Jarrow, from the Vulgate translation of the Bible. Coelfrid died on his journey at Langres, in France. His fellow monks, however, proceeded to Rome and laid the gift of Coelfrid with its dedication verses at the feet of the Holy Father. Nothing more was heard of the Northumbrian manuscript until about thirty years ago, when De Rossi, the famous Italian historian of the Catacombs, made the discovery that the magnificent manuscript of the Vulgate, the celebrated 'Codex Amilianus,' in the Laurentian Library in Florence, was actually the Northumbrian manuscript. It has been described as 'perhaps the finest book in the world.' "

LUTHER.

("Table-talk," ed. 1568, fol. 16.)

"In my youth I accustomed myself to read the Bible, and I read it often and I became so familiar with the text that I knew where to find each single statement."

SIR THOMAS MORE.

(Lord Chancellor of England under Henry VIII.)

"The whole Byble was long before his (Wycliff's) day, by virtuous and well learned men, translated into the English tongue, and by good and godly people, with devotion and soberness, well and reverently red."

ARCHBISHOP CRANMER.

(Anglican—Prologue to Second Edition of the Great Bible.)

"If the matter should be tried by custome, we might also

allege custome for the reading of the Scriptures in the vulgar tongue, and prescribe the most ancient custome. For it is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realme, and many hundred years before that it was translated and read in the Saxon's tongue, whiche at that tyme was our mother tongue. * * * And when this language waxed olde and out of common usage, bycause folks shoulde not lacke the fruit of reading, it was again translated into the newer language, whereof yet also many copies remayne, and be daily founde."

(Author [Protestant] of "Foxe's Book of Martyrs" in the Dedication of his "Saxon Gospels.")

"If histories be well examined, we shall find both before the Conquest (i.e., 1066) and after, as well as before John Wycliff was born, as since, the whole body of the Scriptures was by sundry men translated into our country tongue."

DR. McGILFERT.

("Martin Luther and His Work," page 273.)

"If Luther was ignorant of the Bible, it was his own fault. The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded."

DR. PRESERVE SMITH.

("Life and Letters of Martin Luther," page 14.)

"The young monk was chiefly illumined by the perusal of the Bible. The book was a very common one, there having been no less than one hundred editions of the Latin Vulgate published before 1500, as well as a number of German translations. The rule of the Augustinians prescribed diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal."

CHURCH QUARTERLY REVIEW.

(Oct., 1879.)

"The notion that the people in the Middle Ages did not read the Bible is not simply a mistake; it is one of the most ludicrous and grotesque blunders."

JAMES GAIRDNER, C.B., Hon. LL.D.

(Vol. I, page 104-105.)

"This statement it is important to note for more than one reason, but chiefly in correction of a vulgar error, which was

sedulously propagated by some even in Sir Thomas More's day, and which has been current ever since—that the Church of Rome was always opposed to any translation whatever of the Bible, and to its use by laymen. The only ground for such an insinuation in More's day was the suppression of Tyndale's New Testament, and of other corrupt translations with heretical commentaries. But the truth is the Church of Rome was not at all opposed to the making of translations of Scripture, or to placing them in the hands of the laity under what were deemed proper precautions."

THE ATHENAEUM.

(Aug. 24, 1889.)

"Long before the Reformation, every Catholic nation all over Europe had versions of the Bible in the vernacular of the country. Between 1477, when the first edition of the French New Testament was published at Lyons, and 1535, when the first French Protestant Bible was published, upward of twenty editions of the Bible issued from the Catholic press.

"In Germany prior to the publication of Luther's Bible in 1534, no fewer than thirty Catholic editions of the entire Scriptures, and parts of the Bible appeared in the German vernacular. In Italy two complete translations of the Bible were published in 1472, and during the stormy days of the Reformation several more appeared."

KARL PEARSON.

(The Academy, Aug. 7, 1886, p. 85.)

"In the fifteenth century it (the Church) certainly did not hold back the Bible from the folk * * * we are inclined to think it made a mistake in allowing the masses such a ready access to the Bible."

II.

Luther did not see a copy of the Bible until he was twenty years old, when he was a student at the University of Erfurt? This fable is told by D'Aubigne, but we shall permit an eminent English historian to show up its absurdity. (D'Aubigne was a renegade priest, and, of course, tried to hurt the Church by his writings).

DEAN MAITLAND.

("The Dark Ages," p. 469, note.)

"Really one hardly knows how to meet such statements; but will the reader be so good as to remember that we are not now talking of the Dark Ages, but of a period when the press had been half a century in operation; and will he give a moment's reflection to the following statement, which I believe to be correct, and which cannot, I think, be so far inaccurate as to affect the argument? To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany only before Luther was born. These had issued from Augsburg, Strausburg, Cologne, Ulm, Mentz (two), Balse (four), Nuremburg (ten); and were dispersed through Germany, I repeat, before Luther was born; and I may remark that before that event there was a printing press at work in this very town of Erfurth, where more than twenty years after he is said to have made his 'discovery.' Some may ask what the Pope was about all this time? Truly, one would think he must have been off his guard; but as to these German performances, he might have found employment nearer home, if he had looked for it. Before Luther was born, the Bible was printed in Rome, and the printers had had the assurance to memorialize his Holiness, praying that he would help them off with some copies. It had been printed, too, at Naples, Florence, and Placenza; and Venice alone had furnished eleven editions. No doubt we should be within the truth, if we were to say that, besides the multitude of manuscript copies, not yet fallen into disuse, the press had issued fifty different editions of the whole Latin Bible; to say nothing of Psalters, New Testaments, or other parts. And yet, more than twenty years after, we find a young man who had received 'a very liberal education,' who 'had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurth, and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days!'"

REV. E. CUTTS, D.D.

(In "Turning Points of English History," pp. 200-201.)

"There is a good deal of popular misapprehension about the way in which the Bible was regarded in the Middle Ages. Some people think that it was very little read, even by the

clergy; whereas the fact is that the sermons of the mediaeval preachers are more full of Scriptural quotations and allusions than any sermons in these days; and the writers on other subjects are so full of Scriptural allusion that it is evident their minds were saturated with Scriptural diction.....Another common error is that the clergy were unwilling that the laity should read the Bible for themselves, and carefully kept it in an unknown tongue that the people might not be able to read it. The truth is that most people who read at all could read Latin, and would certainly prefer to read the authorized Vulgate to any vernacular version. But it is also true that translations into the vernacular were made. ....We have the authority of Sir Thomas More for saying that 'the whole Bible was, long before Wycliff's days, by virtuous and well-learned men translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read.'....Again, on another occasion he says: 'The clergy keep no Bibles from the laity but such translations as be either not yet approved for good or such as be already reproved for naught (bad), as Wyclif's was. For as for old ones that were before Wyclif's days, they remain lawful, and be in some folk's hands.'"

PROFESSOR VEDDER (Prot.)

(Of Crozer Theological Seminary—Vedder, pp. 5,6.)

"The most recent writers are inclined to discredit the story of his (Luther's) finding the Bible—as inherently incredible. They point out the facts regarding the circulation of the Bible, both Latin and vernacular, and tell us that Luther must have taken great pains to keep himself in a state of ignorance, if he knew no more about the Bible than this anecdote implies."

MENZEL.

(History of Germany, vol. II, p. 223.)

"Before the time of Luther the Bible had already been translated and printed in both High and Low Dutch."

SECKENDORF.

(Luther's Biographer and Admirer.)

"'Commentarii in Luther' tells us that three distinct editions of the Bible, translated into German, were published

at Wittenberg in 1470, 1483, and 1490—one of them thirteen years before Luther was born, another in the very year he was born."

REV. CHARLES BUCK (Prot.)
(In his "Bible" in Theological Dictionary.)

"Both Old and New Testaments were translated into Latin by the primitive Christians: and while the Roman Empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that Empire, prevailed everywhere."

(Wittenberg was near Luther's birthplace,—yet the Bible was then an unknown book?).

DIBDIN.

(Protestant—in "The Library Campania," p. 15.)

"From the year 1462 to the end of the fifteenth century, the editions of the Latin Bible may be considered literally innumerable."

A writer in the *"Living Church"* describes a visit the editor paid while in Switzerland to the library of the Cathedral of St. Gall. He found there a collection of German Bibles, all dated before Luther's time. Of the discovery he writes as follows:

"Luther did not discover the Word of God to the Germans, despite the Protestant delusion to that effect. Those who have cared to learn have long ago known that many editions of the Bible were published in Germany in German and Latin before Luther's time. The Portland Public Library possesses a Latin Bible printed at Nuremberg in 1486. Many copies are to be found in other American libraries."

A copy was recently sold to a Californian. Notre Dame University has one.

The Bible had been repeatedly translated and published in every country of Europe long before the so-called Reformation, and in Germany alone had been reprinted over twenty times before Luther's Bible ap-

peared. How those people will be "taken in" who are so willing to be!

III.

Our witnesses have already answered the charge that until the so-called Reformation the Bible did not exist in a language understood by the people. And as to the "chained Bible," its very existence shows how eager the Church was to have the people read the Scriptures. A "chained Bible" did not mean a Bible chained shut so that it could not be read, but chained like a railroad guide is at the window of the ticket office—chained for safety sake, but placed there for the use of the public. Hence the "chained Bible" was an open Bible.

The eagerness of the Church to instruct her people in the Scriptures throughout her whole history must be easily recognized by those who are fairly familiar with Catholic devotions. At every public service on Sunday it has been the custom, from time immemorial, to read a selection from the Bible and to preach a sermon bearing on the same. The Rosary, a popular devotion, is to be so used that it must instruct people in the Scriptures; for it requires meditation on the whole life of Christ and the fundamentals of the Christian religion. To instruct her people, before the world possessed printed books, the Church had "Miracle, Passion, and Mystery Plays" staged everywhere.

CHAPTER III.

Marriage Is Sacred Only in the Catholic Church.

The Catholic Church teaches that the marriage contract differs from all others in this that it had the Almighty for its direct Author. God Himself united our first parents as man and wife. And our blessed Savior, to emphasize this fact as well as to indicate the sacred character that marriage was to possess in the New Law honored with His first public appearance the marriage feast of Cana and wrought there His first miracle. Christian marriage would be a great sacrament (Eph. v, 32), which would bring down God's blessing on the union, sanctify the love of the married pair and impart to them heavenly grace for the better discharge of their duties as consorts and as parents. Moreover, the marriage bond would be a contract with which man was forbidden to tamper; "What God hath joined together, let no man put asunder." These words were spoken by Christ when certain ones asked Him whether divorce were allowable. He told them that whilst God had tolerated a temporary relaxation of His firm decree, in the New Law it would not be so. If the parties to a marriage cannot live in peace, if one should prove untrue to the marriage vows so solemnly made, a separation will be tolerated but not a complete dissolution of the marriage bond. This has been the persistent Catholic teaching for 1900 years from which the Church never swerved even though individuals, families and a whole nation were lost to her because of her firmness. The State may change its own laws as the Church may change hers, but neither may alter the solemn ordinances enacted by God Himself.

We cannot understand how Protestant Christians find bible justification for *absolute divorce* in one case. The New Testament furnishes five plain declarations on the indissolubility of marriage, whilst the two from Matthew (v, 32; xix, 9), to which appeal is made for divorce in one case, can easily be reconciled with the absolute prohibition contained in Mark (x, 9, 11-12), Luke (xvi, 18) and Paul (I Cor. vii, 10, 11; Rom. vii, 2, 3).

St. Paul (I Cor. vii, 10, 11) makes it plain that parties to a marriage remain husband and wife even after separation, no matter what might have been the cause for separation. And how could St. Paul use the words "Not I, but the Lord, command," and then omit the exception? He would not be representing the Lord correctly. Does the same Paul refer to the exception when treating of the same matter in Rom. vii, 2, 3? No, he says that death alone dissolves the marriage vow. Then how is it that Luke and Mark know nothing of the exception? The former writes (Luke xvi, 18): *Everyone* that putteth away his wife and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery. And the latter (Mark x, 11, 12) is equally clear with Paul and Luke: *"Whosoever* shall put away his wife, and marry another, committeth adultery against her." "And if the wife shall put away her husband, and be married to another, she committeth adultery." Surely, if unprejudiced reason should deal with the situation, it would argue thus: Mark in two places, Paul in two passages, and Luke, record our Lord's ordinance. They make no allusion to one cause for complete dissolution of the marriage vow. Therefore, if the passage in

Matthew can be made to harmonize with the utterances of the other inspired writers, it must.

The text from Matthew (v, 32), which is appealed to in support of absolute divorce in one case reads as follows: "Whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery." Verse 9 of chapter xix reads about the same.

That "putting away his wife, for the cause of fornication," refers to separation from bed and board merely, is plain from the second part of the text: "And he that shall marry her that is put away committeth adultery,"—even if she was put away for the cause of fornication. How would this be true, if marital unfaithfulness justified the complete annulment of the marriage contract?

Mark and Luke speak of the man marrying another after putting away his wife; Matthew says nothing of the man marrying another, hence mere separation was in Matthew's mind, because, like Luke and Mark, he contends that the one who should marry the woman "put away," would be guilty of adultery.

To allow absolute divorce for adultery or any other cause only leads dissatisfied parties to commit the crime which will furnish them that excuse or cause.

Our interpretation of Matthew is defended by the

METHODIST CHRISTIAN ADVOCATE.

(Memphis, Tenn., March, 1905.)

"For our part we confess to very old-fashioned views concerning this matter of divorce. Why should there be any divorce at all? The exception made by our Lord, upon which so much emphasis has been placed in the ecclesiastical world, appears in only one of the three Synoptic Gospels, and is wanting in some manuscripts of that. Many exegetes con-

sider, moreover, that it allows nothing more than legal separation, since the whole drift of Christ's argument is to show that marriage is indissoluble. In any event, we have, as a people, reacted so far from the strictness of Roman Catholicism, and our Protestant individualism has so run to seed, that it is time to apply some pretty drastic remedies. Every end pleaded for so eloquently by the defenders of divorce can be obtained by legal separation, every relief for suffering wife or wronged husband, except the one end which is the cause of ninety-nine out of every hundred divorces—the privilege of marrying again. Why people who make such a failure of married life that their voices have to be aired in the divorce courts should wish to try again, we cannot make out."

The state of New York allows divorce only for this one, wrongly called biblical, cause, yet the recent government report on divorces shows that 29,125 persons were granted a divorce on that wicked plea during the twenty years between 1887 and 1906; and over one-fourth of all the divorces granted in the United States was for that reason.

Let us quote from the report of the United States census bureau:

"The total number of divorces reported for the twenty years, 1887 to 1906, inclusive, was 945,625. For the earlier investigation, covering the twenty years, 1867 to 1886, inclusive, the number reported was 328,716, or hardly more than one-third of the number recorded in the second twenty years. At the beginning of the forty year period, covered by the two investigations, divorces occurred at the rate of 10,000 a year; at the end of that period the annual number was about 66,000. This increase, however, must be considered in connection with increase in population.

"An increase of 30 per cent in population between the years 1870 to 1880 was accompanied by an increase of 79 per cent in the number of divorces granted. In the next decade, 1880 to 1890, the population increased 25 per cent and divorces 70 per cent, and in the following decade, 1890 to 1900, an increase of 21 per cent in population was accompanied by an increase of 66 per cent in the number of

divorces. In the six years from 1900 to 1906, the population, as estimated, increased 10.5 per cent and divorces 29.3 per cent."

DIVORCES GAIN ON POPULATION.

"It thus appears that at the end of the forty year period divorces were increasing about three times as fast as population, while in the first decade (1870 to 1880) they increased only about two and two-thirds as fast.

"The divorce rate per 100,000 population increased from twenty-nine in 1870 to eighty-two in 1905. In the former year there was one divorce for every 3,441 persons and in the latter year one for every 1,218. Since it is only married people who can become divorced, a more significant divorce rate is that which is based not upon total population, but upon the total married population. The rate per 100,000 married population was eighty-one in the year 1870 and 200 in the year 1900. This comparison indicates that divorce is at present two and one-half times as common with married population, as it was forty years ago.

"The most common single ground for divorce is desertion. This accounts for 38.9 per cent of all divorces (period 1887 to 1906); 49.4 per cent, or almost one-half, of those granted to the husband, and 33.5 per cent, or one-third, of those granted to the wife.

"The next most important ground for divorce is, for husbands, adultery, and for wives, cruelty. Of the divorces granted to husbands (1887 to 1906) 28.8 per cent were for adultery; and of those granted to wives 27.5 per cent were for cruelty."

A MORE COMPLETE DIVORCE RECORD.

Prof William B. Bailey, of Yale University, publishes in the New York Independent a chart showing the world's divorce record for the five years ending in 1902 or 1903. The figures are as follows:

	No of Divorces	100,000 Population
Austria	179	1
France	8,864	23
German Empire	8,680	15
Great Britain	743	6
Hungary	2,130	11

Italy	819	3
Japan	93,949	215
Norway	129	6
Sweden	390	8
Switzerland	1,053	32
United States	55,502	73

In Catholic Ireland, according to this Prof. Wm. Bailey, one divorce was granted in the five years from 1899 to 1903.

Some Who See It As Catholics Do.

DR. R. P. SHEPHERD (Prot.)

(In Daily News (Chicago) June 23, 1914.)

"The divorce question has challenged the whole of Protestantism. Our civilization must give attention to this evil or it will overcome us. Protestants of today evangelize the adult and forget the child. The most important work of the church in the coming generation is not in the church itself, but in the home. Twenty-five years ago, our statisticians tell us, we had not more than one divorce to every seventy marriages. Today, the country over, it is one divorce to eleven marriages, and in Illinois it is one to five—a truly appalling condition in our homes."

JUDGE E. E. PORTERFIELD.

(In the Kansas City Journal, Nov. 26, 1914.)

"There is but one remedy for the divorce evil, and that is religion. Cultivation of a true religious spirit creates marital happiness that makes people not want to sever their marriage bonds. Legislation meant to make the securing of divorces more difficult may be enacted until doomsday, but people will continue, as now, to rush to the divorce courts."

REV. C. EVEREST GRANGER (Presby.)

(Washington (D. C.) Herald, April 12, 1915.)

"Divorce courts are working overtime today because women are eager to become wives but unwilling to become mothers."

BISHOP GREER (Prot.)

(New York American, March 4, 1915.)

"I personally do not believe in divorce on any ground whatever. I believe the family is the unit of civilization and whatever tends to disintegrate it tends to imperil civiliza-

tion. We must be careful that we do not make it easy for men and women to separate when trouble comes. In aggravated cases there may be a legal separation, but I look on the marriage tie as indissoluble save by death. Remarriage should be impossible."

Denunciations of divorce are so frequent that we could fill a huge volume with the utterances of judges, ministers and editors gleaned during the past few years. Those which follow appeared in the daily press between September and November, 1916.

AUSTIN AMERICAN.

(Austin, Texas, Sept. 12, 1916.)

"What would be an effective measure is a general divorce law, or a uniform law in all the states, absolutely prohibiting divorced persons from marrying again."

ST. LOUIS POST DISPATCH.

(Oct. 7, 1916.)

"Justices of the Peace hope that all churches will sooner or later refuse to marry anybody who has been divorced."

JUDGE RITCHIE.

(Toledo, Ohio, Oct. 15, 1916.)

"The divorce situation in Toledo is scandalous. Lucas county is getting to be almost as famous, or infamous as Reno. The judges have held a consultation over the evil, and have decided to attempt to put a stop to it.

"We will at least fix it so that a divorce cannot be obtained in these courts, the divorcee join a sweetheart outside the court room door, march down to the probate court, secure a license, and then go to the justice court in the basement, to have the marriage solemnized."

THE EDITORIAL.

(Nov. 18, 1916.)

"The divorce evil is a growing menace which insistently demands and is increasingly receiving consideration from thinking people. The attitude of the Catholic Church toward divorce is admirable and one toward which the Protestant churches seem happily to be tending. It is a literal interpretation of the Scriptural injunction: 'What God hath joined

together let no man put asunder.' It holds the marriage vow to be practically irrevocable. The result is that divorces are almost unknown among the adherents of the Roman Church."

A favorable sign of the times is the awakening of the Protestant denominations to our disastrous easy-divorce laws. The Presbyterians at their General Assembly, Atlantic City, N. J., May, 1916, adopted a resolution to petition the different states to pass more rigid anti-divorce laws, and another calling upon ministers to preach at least one sermon every year on the sanctity of the marriage and the evils of divorce.

The Protestant Episcopal church, at its Quadrennial Convention, held in St. Louis, Mo., during October, 1916, came nearly abolishing the one reason which it has hitherto acknowledged as justifying divorce.

The Baptist Convention and Methodist General Conference held the same year also took cognizance of divorce with a view to check its progress.

The Christian churches have no right to take any stand on this question than God's own stand, which positively forbids absolute divorce altogether.

The Other Extreme.

WESTERN BRITISH AMERICAN.

(Chicago, Oct. 10, 1916.)

"An enterprising Chicago paper the other day pictured the latest style of wedding ceremony in our midst under the heading: 'Roll Into Matrimony.' It was an every-day knot-tying scene, with this difference, that bride and groom and minister were on roller skates. The story recited the fact that '3,000 guests joined in the grand march in the Riverview skating rink,' and the only excuse for the picture was that it was a roller skate marriage. Here we have a fun-loving young couple, making a joke of their most important step in life, and aided and abetted in their giddiness by the very one who should have pointed out their error and made the matter a text for a sermon on the sacredness of vows taken at God's altar."

We take the following edifying extract from the New York *Sun*:

"Miss Susan Pierce, daughter of John Pierce of 101 West Ninety-fifth street, was married last night to Raymond Barrett of 53 West Twenty-fifth street at the skating rink in Paradise Park, Fort George. The bride and the bridegroom, as well as the minister, had on roller skates when the ceremony was performed.

"About a hundred other skaters in the hall formed a ring around the couple and the minister, and witnessed the marriage.

"The bride and the bridegroom, after the knot had been tied, led off around the hall and the minister and all the other skaters fell in line."

And this from a Chicago paper:

"Los Angeles, Cal.—A novel wedding occurred the other day when Max Botefuhr and Miss Avis C. Doebler, daughter of William Doebler, a retired capitalist, were married in an automobile as the car glided under the palm trees in Westlake Park."

Another Evil is Being Met by the New England States.

All the New England states, excepting Connecticut, have passed laws whereby a "notice of intention to marry" must be filed five days before the license is obtained. In that interval there is opportunity to register objections on the part of parents if the parties are too young, for instance, or otherwise unfit.

CHICAGO HERALD.
(Feb. 15, 1915.)

"The moral of the Kleist-Breitung damage suit is very old and very plain: Throw a few legal obstructions in the way of too hasty marriages. Provide for some sort of publicity and for a brief season of delay. Such restrictions would interfere with nobody's happiness and would prevent a great deal of unhappiness. Young people who don't want anybody

to know they are marrying are young people who, in nine cases out of ten, ought not to marry at that time. The real trouble is that the facilities for getting married are too far ahead of the facilities for staying married. A sudden impulse, and two very foolish and incapable young persons proceed to assume life's most solemn responsibilities."

Mixed Marriages Condemned by Protestants.

From what has been said about the sacredness and indissolubility of marriage, it follows that the parties to the holy contract should be ONE in faith. If they are actuated by supernatural motives at all they will want to believe alike about God and their precise duties to Him; they, with their children, will want to be *"of one heart and one soul"* in their worship of God, and not *"a house divided against itself."* If husband and wife differ on the "religious question," their children can only be reared *"in doubt,"* a situation which the Almighty cannot look down upon complacently and bless.

The Church, representing God's interests on earth, must guard her children against the loss of faith, the most precious treasure God Himself could entrust to them. Even in the Old Law God absolutely forbade mixed marriages. It is not intolerance which prompts the Church to take this same stand, but the loyalty which she owes to God and His interests.

NEWTON N. RIDDELL.
(Toledo, Ohio, Nov. 24, 1916.)

"I don't care what the preachers may say, but our Catholic friends are wiser than we think them when they refuse to permit marriages in the Church between persons of different religions. It is a mistake and usually ends disastrously."

ESTHER J. RUSKAY.

(In "Jewish Daily News," New York, July 5, 1916.)

"In our own day, we have yet to see whether the happiness accruing from such unions is in proportion to the sacrifice entailed by family ties, of religion, and racial interests. To this it may be answered, with a fair degree of truth, that not all marriages are happy, nor is there any guarantee that marriage between two people of the same faith will turn out altogether harmonious. But whatever the causes that lead to disunion and unhappiness between men and women of the same religion, their wretchedness does not and never can partake of the internal bitterness and warfare that wait upon mixed marriages. It is the one mistake that the ideality of love cannot rectify or remedy, over which it fails to throw its magic glamour. In the course of a lifetime, the vicissitudes attendant upon marriages of this sort force themselves upon one's notice, until conviction is borne in upon the mind that, be the conditions before marriage what they may, no good, earthly or spiritual, ever results from these ill-assorted unions."

Note—The charge made so frequently and persistently by our enemies that the Catholic Church does not recognize as valid the marriages of Protestants is absolutely false. The Church's legislation affects her own members only. Marriage, as a sacrament, belongs to the province of the Church just as marriage, as a civil contract, falls under laws of the State; and a marriage, to which a Catholic is a party, is held to be a sacrament for the Catholic.

CHAPTER IV.

Only the Catholic Church Educates Properly

A DOZEN REASONS WHY CATHOLICS CONDUCT THEIR OWN SCHOOLS.

1. We want our children to become not only learned boys and girls, but also *good* boys and girls. This necessitates the teaching of morality and the training of the conscience.

2. We want a more comprehensive education for our children than the State is empowered to give. Our public schools are permitted to teach only the intellect, and even that only in secular knowledge; hence they must produce a lop-sided man or lady. We ask, "Why should education be one-sided, and why limited to the knowledge of things here below?"

3. This is God's world; and we are placed on earth to know, love and serve Him; hence God possesses the first claim on the child. Therefore both justice and logic demand that God figure most prominently in the education of the child. Not even parents—much less the State—have the right to deprive the child of its God-given title to know Him and its duties towards Him.

4. *"This is eternal life that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent."* (John xvii, 3). Christ's complaint was: *"Just Father, the world has not known Thee."* (John xvii, 25). *"What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?"* (Matt. xvi, 26). *"O, that they would be wise, and would understand, and provide for their last end."* (Deut.

xxxvi, 29). *"The Lord hath made all things for Himself."* (Prov. xvi, 4).

5. We believe that education should produce the ideal man; if so, it must take account of the child's primary purpose on earth, and of its destiny hereafter; it should fit the child both for a successful career here and for Heaven in eternity.

6. Not what we know counts most, but what we are. And if character-building is more important than head-training, Christ should not be excluded from the school room, since even the infidel confesses that the world never had another character comparable to Christ; that He was a model of all virtue for all time.

7. This God-man bids "the little children to come unto Him;" He came "to teach;" He was to be "the true light, which enlighteneth every man that cometh into the world;" "One is your Master Christ," He declared. Yet our legislators have found it necessary, like Bethlehem's people, to show Him the door, if He should attempt to enter the school room.

8. Our motto is "God and Country;" our motto is "In God we trust."

9. Sound civilization can result only from sound morality, which in turn depends on conscience and character-training.

10. We glory in calling ours a "Christian country," but it cannot long remain that if Christian education be proscribed by law.

11. Twenty and thirty years from now the school children of today will direct the affairs of state, will hold the offices of trust, will be at the head of our country's industries, will make and administer the country's laws. Now, if they become merely learned men, shrewd men, sharp men, and not also honest men,

pure men, conscientious and God-fearing men, what will become of our blessed country? During the past few years how much have we heard of scandals in high places, of cries for reform, of investigating committees at work, of loose divorce laws, of bank presidents committing suicide, of bank cashiers going to the penitentiary? These individuals received a good head education at state schools and colleges, but no heart or conscience training.

12. It is admitted that the majority of our leading newspaper editors are agnostics and infidels. The one-half hour Sunday school cannot offset the influence which they wield in this great reading age. Then nearly two-thirds of the children of the United States are not attendants at Sunday school.

Enough has been said; the following non-Catholic witnesses will make admissions which characterize the Catholic Church as the foremost influence in preserving our glorious Republic by her system of educating.

Catholics no longer have to apologize for or even defend the parochial school; *the leading statesmen and educators of the land are doing that for them.* Listen to these gentlemen:

VICE-PRES. MARSHALL.

(Address at Rensselaer, Ind., June 19, 1909.)

"In my opinion no man is educated for citizenship until trained in body and mind and heart to reverence the omnipotent God. He must know that God reigns and that Jesus Christ is the Supreme Ruler of mankind. In our day there are too many men losing their moorings. There are too many who forget that it is the unseen things—the things that are God's—that weigh. In your educational institutions you keep these truths before the mind of youth, and, holding the opinions which I hold, why should I not feel proud to participate in the joys of this dedication?"

EX-PRESIDENT ROOSEVELT.

(1904.)

"There is no word in the English language more abused than the word 'education.' It is a fine thing to be clever, to be able, to be smart. But it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. We must have education in the broadest sense, —education of the soul as well as of the mind.....The future of this country depends on the way in which the average boy and girl are brought up."

WILLIAM J. BRYAN.

(At Winona, Ind., 1908.)

"I believe that there is assurance of the life that now is, as well as of the life to come; and I am anxious that this life should be brought to the consciousness of every human being. The heart has more to do with human destiny than hand or mind. The pure of heart shall see God.....I want my boy, if he is to dig ditches, to begin his digging with the best education that the country can give him, but the education of the heart is above the education of the head."

HON. AMASA THORNTON.

(New York—From the North American Review, Jan., 1898.)

"The children and youth of today must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the question of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given."

THE EDUCATIONAL REVIEW.

(February, 1898.)

"A little less than fifty per cent of our children frequent any Sunday School. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no religious education.....Even this feature does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everybody knows this cannot be granted."

LEIGH MITCHELL HODGES (Prot.)

(In the North American, Sept. 1909.)

"The convent-bred girl has long been accepted as a model of sweet, useful womanhood, possessed of refinements and accomplishments which add a distinct charm to her natural attractions, and it is a consideration of the first importance that the development of her domestic traits is singularly complete.

"The convent-bred girl, while well grounded in the classics and mentally cultivated in every way that may be of service to self or fellow-beings, is primarily a home-maker, and in this age of increasing common sense, we are coming to a right realization of woman's place and power in this, her highest estate."

REV. DR. E. T. WOLF.

(Professor at Gettysburg Theological Seminary, before the Evangelical Alliance, December 4, 1901.)

"Moral training has for the most part been cast out of our public schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designated to animate and govern all others—is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is facing a grave social problem."

REV. DR. WASHINGTON GLADDEN.

(Columbus, O.—In an address at Yale University, April, 1902.)

"All that saves the public schools from ruin in many cities is the self-sacrificing work of the teachers. There is a marked tendency in these schools to lower the standard of education by eliminating God and making us a sordid, money-hunting race."

BISHOP HAMILTON.

(Methodist—At Syracuse, N. Y., 1910.)

"We begin with the children and teach them that all education is secular. Our schools are godless—they have eliminated the Bible and have neglected to teach the children to be honest for fear that they will teach them religion."

THE NEW YORK TIMES.

(March 1, 1910.)

"The movement of the Roman Catholics to secure a

system of education which shall not ignore religion is a movement in the right direction. Their self-sacrificing effort in maintaining their parochial schools for this purpose ought to cause us Protestants to blush, when it is compared with our own indifference in this matter."

CHARLES GRAY.

(In the Chicago Record-Herald, March 20, 1914.)

"Does a diploma from our public schools represent any degree of scholarship or is it a worthless piece of paper? I removed my children from the public schools because I felt that they maintained no standard either of deportment or scholarship. My children were being pushed and pushed from one room to another, passing through the hands of two or three teachers each year, until at the age of nine my boy found himself in a sixth grade room with his head in such a muddle that immediate action was necessary on my part. This action consisted of removing my little family to a private school, where they were installed in classes corresponding to their mental fitness and where they are being given sufficient time in each grade to masticate and digest their mental food.

"Another reason why I no longer send my children to the public school is that I believe strict obedience and respect for authority are lessons not inculcated there and these are lessons every child should learn."

DR. GEORGE A. GROSE.

(President of Depauw University, Feb. 5, 1916.)

"In our schools the spiritual is also needed. What is your chief purpose in sending your children through school and to college? It very largely depends upon the spiritual purpose of the school, whether they are worth while or not. Are these schools spreading knowledge and kindling higher ideals in the minds of the students that they may become good citizens?"

BISHOP MURRAY (Prot.)

(Nov. 7, 1916.)

"The only potent education is a Christian education."

THE OHIO STATE JOURNAL.

(May 17, 1916.)

"The public schools are to produce good citizens. That is why taxes are paid to support education.

"We can go on until doomsday stuffing the youth with knowledge and training the intellect, and in the meantime, clamor, controversy, contention, envy, bickering, overreaching, trying to get ahead, will keep up—when 'many shall run to and fro and knowledge shall be increased.'

"Train the spirit, develop the divine quality of the youth; or you don't educate him; you don't make a good citizen of him.

"Of the 500 youths who were recently examined for admission to the Naval Academy, half of them failed because they were mentally deficient. And this in face of the fact that our whole school effort is intellectual."

NORTHWESTERN AGRICULTURIST.

(Jan. 31, 1914.)

"So far as our observation goes, we cannot see that the new systems of teaching, or the new text-books are an improvement on the old fashioned methods. We know one thing however, the children of today neither in grade nor in high schools are as well informed as to general events or as well grounded in the fundamental studies as those of the old-time schools."

SATURDAY EVENING POST.

(March 21, 1914.)

"Like some other poor institutions, the little red schoolhouse subsists mainly on prejudice and mere inertia. If educating children is worth all this effort, to give them tolerably efficient teaching is worth a little more effort."

PROF. WALTER S. ATHEARN.

(Of Drake University—At Albany, June 13, 1916.)

"The United States will become the greatest pagan country the world has ever known, unless some system of religious education is adopted in the nation."

NEW YORK SUN.

(Jan. 20, 1915.)

"The Baptist ministers of New York City, Brooklyn and New Jersey voted on January 19, 1915, to urge 'all Protestant churches to copy the Roman Catholic plan of seeing that school children get religious instruction.....A committee of Baptists was appointed to present the plan to other Protestant bodies.'"

BISHOP CHARLES P. ANDERSON (Epis.)

(At Philadelphia, Pa., March 4, 1915.)

"It seems that there is to be nothing holy in American life at all. No holy book, no holy day, no holy places. If you do not create a virtuous atmosphere in your homes your children will lose something that no later education can give them. The worst scoundrels in the world are college graduates, so you see intellectual exercise and training cannot make up for what has been lost in the home."

REV. DR. EDGAR BLAKE.

(Chicago, Oct. 2, 1915.)

"It matters not what the natural resources of a nation be or how intelligent or strong its citizenship, there is no guarantee of its perpetuity save in the moral integrity of its people.

"We face this striking situation: a government spending more than a million dollars a day on an educational system from which it has eliminated the only force that can safeguard the integrity of its citizenship.

"Nineteen millions of pupils are being trained for citizenship without any direct reference to the one force that can make their citizenship of the largest value to the nation.

"What is the outcome of the secularization of the public school? In a word, we have taught our people how to master the forces of nature, but not how to control themselves. As a nation we have lost our respect for the Sabbath, our regard for law, our enthusiasm for the higher moralities of life. Even life itself has lost its sacredness."

W. H. T. DAU.

(Professor Concordia Seminary, St. Louis, Mo., 1914)

"Children with immortal souls must not be educated for this world only, but especially and principally for eternity. In view of this, they must be daily and diligently instructed in the saving truths of Christianity. This is the foremost aim of the Lutheran parish schools. The Lutherans believe that every education making any claim to completeness must include religious training. A mere moral training will not suffice them. Moral education, dealing with the theories of right and wrong, considers personal education in its efforts upon the welfare of self and others, whether good or evil. But moral teaching, apart from religion, is like a tree separated from its

roots. The moral education, therefore, must be founded on and issue out of a religious training, because the latter supplies the only real basis for true morality. Religious instruction is the only safe and solid foundation of an education, because it trains the child to know when his behavior is beneficial or harmful to himself or his neighbor . The public schools do not and cannot offer a religious education. Indeed, they must be kept from all religious influence and be entirely independent of it. The government of our country should do all in its power to inculcate and promote a high standard of civic righteousness, but the subject of Christian righteousness is clearly outside of its sphere and beyond its ability. Since it is impossible to bring any kind of religious training into our public schools under a common head (because of the peculiar religious characteristics of the various church denominations), it is the solemn duty of the home and the church to provide for the religious training necessary for our youth. This, then, is the true situation: The public school system must not meddle with religion in any form. It is the exclusive duty of the church to teach religion. This conviction has impelled Lutherans to establish their own school system and support it with their own money, without any financial support of the State. The Lutherans believe and know that if they succeed in making their children true citizens of the Kingdom of Christ, they will at the same time have made them true citizens of the United States. The Lutheran schools are therefore not a menace, but a blessing to the liberty of our country."

DR. LYMAN ABBOTT.

(In Chicago Tribune, April 19, 1915)

"We are teaching in our public educational system science and the humanities, but we are not teaching the laws of right and wrong."

PART VI.

Erroneous Impressions Exposed.

CHAPTER I.

The Catholic Church Never Fostered Ignorance.

Do you think, dear reader, that we are making a contention in this chapter which it is impossible to substantiate? Well, give us a hearing. We are aware how often you have heard the contradictory charge, how often you have read of the "Dark Ages" and the Catholic Church's responsibility for the same, but we are equally sure that you accepted the charge without proof. We concede that there were not so many printed books before the so-called Reformation, but the explanation is that there was no printing-press until the fifteenth century. However, even this invention to which the wider diffusion of knowledge is attributable must be credited to Catholics. People are too prone to pass judgment on a condition without investigating what might be responsible for that condition. When the facts are known the wonder is not that people who lived prior to the fifteenth century were less informed than since, but rather that they were so far advanced as statistics show them to have been.

Ever since the day the Church received from Christ the commission "to teach all nations," she has devoted herself to that work. Even when she had to exist under ground, because of the wars waged to exterminate her, she taught school in the catacombs. In the second century she conducted the great schools of Edessa and

Alexandria. And when a little later the Hun and Goth destroyed all her institutions by pillage and fire, and planted a barbarous people in Europe, amid difficulties which today would seem insuperable, she undertook to civilize, christianize and educate these hordes. Every monastery had men employed in copying and translating the Bible, the classic productions of Greece and Rome, and every work of antiquity which our higher schools use today.

GLADSTONE.

(Quoted by Catholic News, Oct., 1896.)

"The Catholic Church has marched for more than fifteen hundred years at the head of human civilization; and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world."

REV. CANON FARRAR.

("Christianity and the Race," p. 186.)

"Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. The humanizing machinery of schools and universities, the civilized propaganda of missionary zeal, were they not due to her? And more than this her very existence was a living education. In dim but magnificent procession the giant forms of empires on their way to ruin had ceded to her their sceptre, bequeathed to her their gifts."

ARTHUR LEACH.

(In "Contemporary Review," Vol. pp, p. 675.)

"There is not the smallest doubt that the provisions for secondary education was far greater in proportion to population during the Middle Ages than it has ever been since. Education was, if not a first charge on the endowments of the Church, at all events, a well recognized part of the duties for the performance of which the endowments were given. During the whole time, from the introduction of Christianity to the Reformation, education was an ecclesiastical concern. It was conducted by the clergy, and was a matter of cognizance in the ecclesiastical courts. From the university to the village school, every educational institution was an ecclesiastical one, and those who governed it and taught it were ec-

clesiastics. Every village parson was, or ought to have been, an elementary schoolmaster; every collegiate church kept a secondary school, and every cathedral church maintained, in early days, a small university, and to the last afforded instruction in what was regarded as the highest faculty—theology. The result was that, as the Church was ubiquitous, so education was in some form ubiquitous, if not universal. As a consequence, secondary schools were found in almost every place in which they were required."

REV. DR. M. D. JEFFRIES.

(In "The Baptist Courier," Oct., 1916.)

"Rome maintained civil education until the fifth century, but with the barbaric invasion learning died. Alongside the schools of the Roman Empire there grew up Christian schools teaching the things of their religion; but the intellectual life was different. Institutions of learning began and prospered especially in connection with the monasteries of Southern Gaul. By the end of the sixth century there were no longer any civil schools; church schools alone existed, which were called Cathedral or Episcopal schools; there was a large number of them. In the sixth and seventh centuries there were three classes of schools all named for their connection with the Church, which was conducting the educational affairs of the world, namely, the parochial, the Cathedral, and the cloistral schools. They taught the seven sciences or liberal arts, grammar, rhetoric, dialectics, arithmetic, geometry, astronomy and music along with religion.

"Religion and learning flourished in Ireland for these monasteries were both religious institutions and seminaries of learning in which sacred and profane studies were pursued with success."

Ireland had seven universities in the sixth century. A Protestant writer says that England probably had more grammar schools before the so-called Reformation than she has had at any time since. If Sir Thomas More could write that in his day four-tenths of England's people could not write, then six-tenths could.

Germany had 40,000 elementary schools before Luther was born. Was not Luther himself educated in Catholic schools?

Florence, Italy, had 12,000 children attending school out of a population of 90,000 in the thirteenth century. Every town in Scotland had schools, and they were Catholic schools.

The great universities of Paris, and Bologna, Oxford and Cambridge, Farrara and Salamanca, Copenhagen and Prague are of Catholic origin. It may surprise you to learn that more universities were founded by Catholics before the Reformation than by Protestants since, but we subjoin the evidence:

CATHOLIC UNIVERSITIES.

Before Reformation.

A. D.		A. D.	
433	Bologna, Italy.	1380	Siena, Italy.
630	Cambridge, England.	1385	Cologne, Germany.
700	Cracrow, Poland.	1386	Heidelberg, Germany.
729	Paris, France.	1390	Erfurt, Germany.
802	Oxford, England.	1394	Palermo, Italy.
830	Lyons, France.	1403	Wurzburg, Germany.
926	Louvain, in Belgium.	1405	Turin, Italy.
968	Cordova, Spain.	1409	Leipsic, Germany.
1145	Rheims, France.	1409	Aix, France.
1209	Valencia, Spain.	1411	St. Andrew's, Scotland.
1224	Naples, Italy.	1419	Rostock, Germany.
1228	Padua, Italy.	1422	Dole, France.
1229	Toulouse, France.	1431	Poitiers, France.
1233	Salerno, Italy.	1436	Caen, France.
1239	Salamanca, Spain.	1439	Florence, Italy.
1245	Rome, Italy.	1440	Mechlin, Germany.
1253	Sorbonne, France.	1445	Catania, Italy.
1264	Farrara, Italy.	1450	Glasgow, Scotland.
1289	Montpelier, France.	1450	Barcelona, Spain.
1305	Orleans, France.	1454	Valence, France.
1307	Perugia, Italy.	1456	Greifswalde, Germany.
1308	Coimbra, Portugal.	1460	Nantes, France.
1339	Grenoble, France.	1460	Basel, Switzerland.
1343	Pisa, Italy.	1460	Friburg, Germany.
1346	Valladolid, Spain.	1465	Bourges, France.
1348	Prague, Austria.	1465	Budapest, Hungary.
1349	Perpignan, France.	1473	Treves, Germany.
1360	Pavia, Italy.	1473	Saragossa, Spain.
1364	Angers, France.	1470	Copenhagen, Denmark.
1364	Anjou, France.	1476	Upsala, Sweden.
1365	Vienna, Austria.	1477	Tubingen, Germany.
1365	Orange, France.	1477	Mentz, Germany.
1368	Geneva, Switzerland.	1477	Innspruck, Germany.
		1482	Parma, Italy.

1491	Munster, Germany.	1504	Seville, Spain.
1494	Aberdeen, Scotland.	1506	Frankfort, Germany.
1498	Madrid, Spain.	1506	Breslau, Germany.
1499	Toledo, Spain.	1517	Compostella, Spain.
1502	Wittenberg, Germany.	1517	Siguenza, Spain.

Since Reformation.

A. D.			
1532	Santiago, Spain.	1623	Salzsburg, Germany.
1533	Evora, Portugal.	1665	Bruges, France.
1533	Granada, Spain.	1671	Urbino, Italy.
1540	Macerata, Italy.	1722	Dijon, France.
1548	Messina, Italy.	1722	Pau, France.
1562	Sassari, Italy.	1727	Camerino, Italy.
1564	Besancon, France.	1743	Erlangen, Germany.
1565	Dillengen, Germany.	1780	Grosswardein, Germ'y.
1568	Braunsberg, Germany.	1784	Lemberg, Austria.
1572	Nancy, France.	1808	Clermont, France.
1518	Wilna, Russia.	1808	Rennes, France.
1580	Klausenberg, Germany.	1816	Liege, Belgium.
1580	Orviedo, Spain.	1816	Ghent, Belgium.
1585	Gratz, Austria.	1826	Munich, Germany.
1592	Venice, Italy.	1834	Brussels, Belgium.
1603	Cagliara, Italy.	1862	Drumconda, (C), Ire.
1606	Parma, Italy.	1874	Agrain, Hungary.
1614	Paderborn, Germany.	1875	Czernowitz, Austria.
1621	Strasburg, Germany.	1882	Prague, Austria.
		1888	Lille, France.

PROTESTANT UNIVERSITIES.

A. D.			
1527	Marburg, Germany.	1666	Lund, Sweden.
1544	Konigsberg, Germany.	1694	Halle, Germany.
1558	Jena, Germany.	1694	Dresden, Germany.
1565	Helmstadt, Ger. (ext.)	1735	Gottingen, Germany.
1575	Leyden, Germany.	1737	Christiana, Norway.
1583	Edinburgh, Scotland.	1809	Berlin, Germany.
1585	Franeker, Holl'd. (ext.)	1818	Bonn, Germany.
1591	Dublin, Ireland.	1826	London, England.
1604	Groninger, Holland.	1832	Zurich, Switzerland.
1607	Giessen, Germany.	1832	Durham, England.
1632	Amsterdam, Holland.	1824	Berne, Switzerland.
1632	Dorpat, Russia (Germ.)	1836	Geneva, Switzerland.
1636	Utrecht, Holland.	1878	Stockholm, Sweden.
1640	Abo, Finland.	1880	Dundee, Scotland.
1665	Kiel, Germany.	1880	Victoria, England.
		1891	Lausanne, Switzerland.

SUMMARY OF CATHOLIC UNIVERSITIES.

Before Reformation.

France	20	Spain	7
Italy	15	Austria	2
Germany	14	Scotland	2

Switzerland	2	Hungary	1
England	2	Sweden	1
Portugal	1	Denmark	1
Poland	1		
Belgium	1	Total	70

After Reformation.

France	8	Germany	9
Italy	8	Ireland	1
Spain	6	Polish Russia	1
Austria	4		
Hungary	3	Total	46
Belgium	3	Total of All Universities Founded in Europe by Catholics	116
Alsace	2		
Portugal	1		

SUMMARY OF PROTESTANT UNIVERSITIES.

Germany	12	Norway	1
Switzerland	4	Finland	1
Holland	4		
England	3	Total of Protestant Universities Founded in Europe	31
Sweden	3		
Scotland	2		
Ireland	1		

And the number of students attending the different universities before the sixteenth century greatly exceeded the number enrolled in any of our big schools today. Prague often had as many as 14,000 students in attendance at one time. Even *now*, illiterate Spain has more students pursuing a university course than England has.

Following is a decisive answer to our enemies by John E. O'Malley, based on recent statistics:

"There are, in the United States, according to the 'World Almanac' (1915), two hundred and sixty-two universities and colleges built by different religious bodies. According to the same authority, the entire Catholic population is about 14,600-000, or one-seventh of the whole. Yet forty-three, or one-sixth of these colleges ·e Catholic institutions.

"Since Italy and Spain are the chosen targets for the anti-Catholic and since they point with pride to England and Germany, I will beg the reader to take particular notice of these countries in comparing the following tables taken from Mulhall's 'Dictionary of Statistics':

Universities in		Pop. 1890
Germany	21	48,600,000
United Kingdom	11	38,200,000
Holland	4	4,600,000
Sweden	2	4,800,000
Denmark	1	2,100,000
Norway	1	2,000,000

Universities in		Pop. 1890
Italy	21	30,700,000
France	17	38,800,000
Spain	10	17,600,000
Aus. Hungary	10	40,100,000
Belgium	4	6,100,000
Portugal	1	4,700,000

"(I have omitted Switzerland because the population there is nearly equally divided).

"You will notice that there are as many universities in Italy as in Germany, although there are eighteen million more souls in the latter country than in the former. You will notice also that there are more universities in Italy than in all the United Kingdom, Holland, Sweden, Denmark and Norway together. Again you will notice that while France, Austria-Hungary and Belgium more than hold their own with the Protestant countries, Spain, with a population equal to less than half that of the United Kingdom, has but one university less than that country, while it can show two more than Holland, Sweden, Denmark and Norway combined.

"As for common schools, the following tables taken from Mulhall may prove interesting:

Country	Yr.	Schls.	Pop. 1889	Persons to 1 Sch.
France	1887	85,545	38,800,000	454
Spain	1885	31,880	17,600,000	552
Belgium	1887	8,257	6,100,000	739
Portugal	1886	5,663	4,100,000	830
Austria	1889	35,710	40,100,000	1123
Italy	1887	70,507	30,300,000	430

Prot. Country	Yr.	Schls.	Pop. 1889	Persons to 1 Sch.
Scandinavia	1886	19,936	8,900,000	446
Germany	1881	57,000	45,200,000	800
Holland	1888	5,448	4,600,000	844
United Kingdom	1888	30,522	38,200,000	1252

"It will be seen at a single glance that the Catholic countries are ahead of the 'enlightened' northern nations.

RASHDALL.

("Universities of Europe in the Middle Ages.")

"It may be stated with some confidence that, at least in the later middle age, the smallest towns and even the larger villages possessed schools where a boy might learn to read and to acquire the first rudiments of ecclesiastical Latin, while, except in very remote and thinly populated districts, he would never have to go far to find a regular grammar school. That the means of reading, writing and the elements of Latin were far more widely diffused than has sometimes been supposed, is coming to be more generally recognized by students of mediaeval life."

REV. J. S. THOMPSON.

(Independent—Los Angeles, Cal.)

"The Catholic Church has always favored education. Before the Reformation that Church had established colleges and other institutions of learning. Was not Luther educated in a Catholic college?"

DOELLINGER.

(In His "History of the Reformation.")

"As was with our Lord so it is with His Church. When those who are aliens to her faith testify of her, their testimony does not agree. There is comfort in the fact for a Catholic when he grows weary and heart-sick of the world's unceasing evil speaking of his Holy Mother. When he hears a Protestant uttering a new slander against her, or repeating an old one, he may safely say to himself—only wait a little while and some other Protestant will rise up and refute this calumny. Before Leo XIII came to his throne, the non-Catholic press of England and America with almost one voice, testified that the Church had always been the foster mother of ignorance, the implacable enemy of enlightenment and

progress. But in due time Mr. Gladstone rose up to testify that for fifteen hundred years she had been in the forefront of the march of civilization, and that to her the world owed almost all it has of whatever is best and highest in every department of human endeavor."

Henry E. Huntington, who paid $50,000 for the Bible which was printed before Luther was born, also bought a "school grammar" which was in use in the fifteenth century, and printed in 1460, soon after the printing-press was invented.

We have been reading in recent years of the establishment of a National University in Ireland, and those who are acquainted only with modern conditions in that country seem to regard this as the first great move to impart higher education in that country. Why, Ireland had big schools before England did. She had seven universities way back in the sixth century; she was known as the "Isle of Schools," until her bigger neighbor closed them against her people by force and punished the Irishman who attempted to go elsewhere for an education. Aldheim pictures Ireland as "Rich in the wealth of science, and as thickly set with learned men as the poles are with stars." Armagh had 3,000 university students in 1153.

And the free elementary schools, the glory and boast of our dear century, are not of American origin at all. For back in the eighth century, a Council of Catholic Bishops held at Aix-la-Chapelle (787), issued a decree that parents must send their children to the Church's free schools, where the three R's and singing were taught. Pere Lasalle is in a sense the father of the modern free-school.

Money Talks.

If the Catholic Church did not encourage learning, do you think that she would spend twice as much for the same now as any other class of people?

WHAT CATHOLICS SPEND FOR EDUCATION.

Each year Catholics pay $36,000,000.00 more than their share for the support of the FREE school. One million two hundred thousand Catholic children do not patronize the public school, but their parents are required to pay just the same, and thus whilst they pay twice for education, the burden of non-Catholics is proportionately lightened.

The enormity of the contribution of Catholics to the education of children not their own will be more apparent if we present figures for some of the larger cities. It must be borne in mind that in many cities Catholics constitute from one-third to one-half of the population. Not only, therefore, are the running expenses of the public school reduced to one-third or one-half, but think of the diminution of expenditure for the erection of buildings! In Chicago, for example, 100,000 children attend parochial schools. Were these schools closed, the city would be compelled to erect at least one hundred new buildings and the people would have to contribute over $2,000,000 additional each year for teachers' salaries and other running expenses. Even in moderately large cities, such as Cleveland and Pittsburg, over 25,000 children attend Catholic schools, which means a saving to the taxpayers in each of the cities of $700,000 annually.

We have figures pertaining to the parochial school attendance in several cities of the State of New York, which we herewith submit:

New York City	80,000
Brooklyn	50,000
Buffalo	24,000
Rochester	11,000
Albany	4,500
Troy	4,000
Syracuse	4,000
Yonkers	4,000
Utica	3,000

Even in this last named city, the smallest of those quoted, $93,000 more would have to be raised each year by taxation if the Catholic schools were to close, since it costs $31 to educate a child in Utica.

In Indiana the Catholics constitute only one-tenth of the population, yet they support 200 schools and educate at their own expense over 30,000 children, saving $1,000,000 a year to the state.

"Taxation without representation is tyranny," said our forefathers in blessed America 135 years ago, and their refusal to endure the same led to a war which resulted in the independence of the colonies and the establishment of our glorious Republic. In that day the patriotism and valor of the Catholic soldier and general won the cause for America, and now Catholics are the victims of a like injustice under a government whose slogan is Equality and Justice. It is a case of TAXATION for, WITHOUT REPRESENTATION in, the public school. And Catholics are not rebelling. They seem willing to pay any price for what they esteem so highly—true education. Yet the enemy says they foster ignorance.

Catholic Schools Superior to State Schools.

The editor of this volume has compiled a brochure of 96 large pages, which tends to prove, from data supplied by the highest (Protestant) authorities, that Catholic primary and secondary schools are superior, even from an intellectual standpoint, to the public or state schools. In competitive examinations, pupils from Catholic schools almost always carry away the honors. Some testimony in proof of our contention follows:

CATHOLIC COLLEGES WIN IN NEARLY EVERY STATE CONTEST IN 1915.

In the National Contest of the Inter-collegiate Peace Association held at Lake Mohonk, N. Y., on May 20th, 1915, the first place was won by a student of the Boston (Jesuit) College, Mr. Frederick W. Wennerberg. The prize was $100. There were six contestants, representing every section of the country, and chosen by three elimination contests, held successively in colleges, states and groups of states. Their orations were judged the best of about 400 orators, represented by twenty-four states.

The showing of the various Catholic Universities' students throughout the country in this National Contest was truly gratifying. Besides first place in the final contest at Lake Mohonk, they won a similar place in every state contest they entered. First place was won by the representative of St. Louis University, St. Louis, in Missouri; of Creighton University, Omaha, in Nebraska; of Marquette University, Milwaukee, in Wisconsin; of St. Joseph's College, Philadelphia, in Pennsylvania; of Loyola College, Baltimore, in Maryland, and of Boston College, Boston, Massachusetts.

JAMES CLANCY.

(School Inspector, 12th District, New York City, Nov. 11, 1904)

"For more than twenty years I have been familiar with the public schools. As a school inspector, I have paid particular attention to methods and results. But until recently I had never set foot in a Catholic parochial school. When I

did enter it was with a feeling that it would be impossible to find anything to commend, educationally, from a layman's point of view.

"These (parochial) schools are organized as systematically as are the public schools, with a Board of Directors, a Board of Examiners, of teachers and superintendents. Each school has its supervisor or principal (a nun or a Christian Brother) and a corps of class teachers. Among the religious teachers is a goodly number of laymen and laywomen—all holding certificates from the State or City or the Catholic School Board. Among the nuns I found graduates of the Normal College and ex-public school teachers.

"Nothing is further from the truth than the assertion that the parochial schools teach only religion. The curriculum calls for only one-half hour for 'instruction in Christian doctrine.' That is all the religion taught in the regular school.

"Do these parochial schools turn out better educated children than those from the public schools? Last summer while 75 per cent of the graduates of the parochial schools who presented themselves for examination for entrance into the Normal College were admitted (and many with 'honor') only 25 per cent of the graduates of the public schools were successful. This summer the Catholic percentage was higher.

"In all the parochial schools I visited I was invited to examine the classes in any subject contained in the curriculum. Very few were below the standard, while the large majority were superior to the public schools.

"In the essentials—penmanship, language, (grammar), reading, arithmetic, history and geography—the parochial schools seem to excel. They excel in drawing. The reason for the superiority of the parochial schools in these respects is simple. At the end of a school term (one-half year) no child is promoted to a higher grade unless the child has a mastery of the subjects taught in the grade in which he or she has been studying for the term. In the public schools the aim is to get results in the shape of statistics. Fit or unfit, the child is pushed into a higher grade.

"As a rule the parochial school pupils are better spellers and have a clearer idea of the meaning of the words than the average school child.

"The parochial school children are fairly well acquainted with the geography of the world, so necessary in these days when the newspapers give such ample space to the current history of nations. They are well grounded in the history of their own country, with a good idea of the history of foreign countries, while their writing and arithmetic deserve the highest praise.

"The drawing taught in the parish schools is mainly mechanical and is co-ordinated with geometry.

"The parish school graduate can sing music from sight (special teachers are engaged for this work) and knows enough of the technicalities for all ordinary purposes.

"There are high school classes in which stenography, algebra, foreign languages and the highest branches of learning are taught those pupils whose parents can afford to keep their children longer at school."

EXAMPLES.

For the past twenty-five years two-thirds of the scholarships for West Point and Annapolis in Greater New York, have been won by parochial school graduates.—**Msgr. Wall, of New York.**

On October 30th, 1916, the 100th anniversary of the Pittsburgh, Pa., city charter was kept, and in honor of the event the Western Pennsylvania Historical Society offered eighteen prizes for the best essays in English on the history of the city, the competition being open to the sixth, seventh, and eighth grades of the elementary schools, and the ninth, tenth, and eleventh grades in the Junior High Schools. Both Public and Catholic schools competed, and to the amazement of the City authorities, when the prize lists were read out in Carnegie Hall, on the evening of Monday, October 30th, it was found that eight of the first nine names read were from Catholic schools. Catholic schools captured ten (10) of the eighteen (18) prizes. And this, too, in spite of the fact that the number of Catholic schools competing was about one-third the number of public schools. The Board of Award was composed almost entirely of non-Catholics.

A penmanship contest among all school children in Cleveland, in 1909, resulted as follows:

	Catholic Schools.	Public Schools.
First prizes	80 per cent	20 per cent
Second prizes	60 per cent	40 per cent

Following is the report from the New York Normal College, 1907:

Total of public school applicants (Manhattan and Bronx)	4,657
Accepted	3,213
Percentage of successful public school applicants	69
Total of parochial applicants (Manhattan and Bronx)	1,250
Accepted	924
Percentage of successful parochial school applicants	74

The Brooklyn Eagle arranged a spelling match in April, 1915, at which eighty-five public and seventy parochial schools were represented, and lo! Master Joseph Bruder, a twelve-year-old pupil of one of the Catholic schools won the honors.

In the water color contest conducted by the Seattle Times the pupils of St. Edward's School, Seattle, Wash., were ahead of the seventy-five schools in the city in the number of successful competitors. They won six first prizes of $10 each, three second prizes of $5 each, and twelve competition prizes of one dollar each.

At the Entrance Examination of the Calcutta University, the last under the old regulations, St. Xavier's College, N. Y., presented nineteen candidates and all passed—ten in the first, six in the second and three in the third division.

Mr. H. M. Zeigler, manager of the Kimball Piano Company, offered recently a $270 piano to any child under twelve years of age of Calhoun County, Mich., for the best specimen of penmanship. The pupils from the public and Catholic schools of Battle Creek, Marshall, Albion, Homer and Athens entered the contest. Miss Agatha Burgie, age ten years, a pupil of St. Philip's Catholic school, Battle Creek, won the piano.

In 1908 the business men of Buffalo offered a prize for the best essay written by a pupil of the schools of that city.

Six thousand pupils competed. The first two on the list of winners were pupils of Catholic schools—one a ten-year-old boy and the other a convent girl of sixteen.

In 1909 sixty per cent of the grammar grade pupils of the public schools of Altoona, Pa., failed in an examination for admission to the high school, while every pupil sent from St. John's parochial school passed successfully.

HON. M. HOPKINS.

(Chicago, 1908.)

"The people pay about $60 per capita per annum to educate their children, while the Catholic archbishop of Chicago educates 80,000 pupils in the Catholic parochial schools of Chicago for about $20 per capita per annum. It might be supposed that the people get more for their money, but as a matter of fact the privately educated Catholics pass the normal school examinations in greater proportion and with higher grades than do the publicly taught children, although the latter come from studies especially adapted to normal school requirements."

CHICAGO TRIBUNE.

(Feb. 3, 1909.)

"There is perhaps no institution in the United States which enjoys such a unique reputation for debating work as the University of Notre Dame. Seventeen times Notre Dame has debated with state universities and the other great schools of the country and never has a victory failed to perch on her banners. The curious record has caused considerable speculation among professors of debating in other institutions, but the probable explanation is that advanced by President James of the University of Illinois. This is what he calls the 'wild Irish oratory of Notre Dame, coupled with a stubborn course in logic' that gives these astonishing results. Notre Dame has discussed both sides of the subject in the same year with important colleges and won on both sides."

CATHOLIC LEADS AS CLASSICAL SCHOLAR.

(London Tablet, July, 1914.)

"The blue ribbon of classical scholarship in Scotland falls this year (1914) to a former student of St. Aloysius' Catholic College, Glasgow. The distinction in question is the Ferguson Bursary of $400 per annum for two years, which is open for

competition among the graduates of the four Scottish universities and which has been secured this year by Patrick McGlynn, M. A., of Glasgow University."

WILKES BARRE RECORD.

(June 17, 1915.)

"George N. Franklin, a 1915 graduate of St. Mary's High School commercial department, has had presented to him by the Victor Typewriter Company, of New York, a pennant for writing seventy-four words per minute for a half hour without an error on the Victor typewriter from unfamiliar matter. This is the highest record a student has ever made and is said to be the first time in the world that any student has ever written at such tremendous speed without an error."

THE ELMIRA HERALD.

(Elmira, N. Y., Jan. 28, 1916.)

"Elmira's parochial schools have long been known for their excellence. It is seldom, however, that such a record has been made as that at St. Patrick's School where every pupil passed the recent Regents examination in the subjects of geography, arithmetic, spelling and history. Such a record demonstrates the thoroughness of teaching and the special attention which must have been bestowed on every pupil to secure such a splendid result."

SAYS CATHOLIC SCHOOLS ARE BEST.

PRESIDENT OF GEORGE WASHINGTON UNIVERSITY.

(Chicago Examiner, August 15, 1909.)

"Whatever may be said of the schools of this country, none have won a higher plane than those conducted by the various religious fraternities and none have created a higher record than those conducted by the various orders of the Catholic Church.

"This holds good from the parochial school to the Catholic colleges and Catholic universities, whether conducted by those self-abnegating women of the various sisterhoods or the various branches of the many brotherhoods which are so prominent in the Church's educational endeavor.

"It would be hard to call the roll of those who have graduated from the Catholic schools in this country, without taking a large portion from the roll of fame as they have been

emblazoned throughout the history of this country, whether in war or peace.

"The greatest orators and many of the most prominent members of the legal profession, as well as many of the men who have worn the ermine in this broad land, have graduated from Catholic institutions."

In Our Country Illiteracy is Greatest in Protestant Strongholds.

The State Department of Education, Montgomery, Alabama, gave out the following statistics in 1916:

"In the southern states (which, by the way, are overwhelmingly Protestant), the percentage of white illiteracy is 8.8 per cent, in Alabama, 9.9 per cent. The same Department compares these states with three Northern states, which rank highest from the educational standpoint, viz., Massachusetts, Connecticut and Rhode Island (which, by the way, are more than one-half Catholic). The percentage of illiteracy in these states is .½ per cent, .¾ per cent, and 1 per cent, respectively. Only one out of two hundred is illiterate in Massachusetts, the most Catholic State in the Union.

"The report continues: In 1912, over 100,000 white children did not enroll in any school, even a single day; in 1913, 4000 fewer white children went to school than in 1911, although there were 10,000 more of school age. For every 48 of Alabama's white children in school, there were 52 out of school the entire school term. Even those children pretending to go to school are constantly absent. In 1912, with a school term of 132 days, they were present 80 days, and absent 52. For those 52 days, absolutely thrown away, the state paid $1,500,000."

The World's 1914 Almanac shows, on page 594, the percentage of illiteracy in population ten years of age and over in 1910 as follows: North Carolina, 18.5; Virginia, 15.2; South Carolina, 25.7. These States have very few Catholics, comparatively, the State of North Carolina having about the smallest number of any State in the Union.

The Southeastern States lead in illiteracy, the figures for Georgia being 389,775 illiterates, or 20,7 per cent of the total population ten years and over, while but 51.7 per cent of children of school age attend their classes.

THE PLAIN DEALER.
(Cleveland, Ohio, Aug. 31, 1914.)

"Kentucky has declared war on illiteracy. Action was taken when it was shown that 208,084 men and women of the Blue Grass State were unable to read or write. Generations have grown up lacking even the rudiments of an education."

Catholics Have Always Led in Art and Science.

ART AND ARCHITECTURE.

Will you be led to the domain of architecture? You must go to a Roman Catholic Cathedral for either the Gothic or the Italian styles.

Or will you be shown the domain of music? Leave out the Catholic composers, and what is left? Beethoven, Bach, Palestrina, Gounod, Verdi and others were grand in their genius, and grander in their Catholicity.

Or does painting interest you most? Then you will be compelled to go to Catholic paintings—to Raefel's, Murillo's, Michael Angelo's, Rubens'.

CATHOLICS LED IN MEDICINE.

Pasteur was the first to teach the germ theory of disease, which has resulted in the reduction of the death rate in civilized countries from 30 to 15 per 1000.

Schwann discovered the cell theory; Johannes Muller the Mullerian ducts; Nicholas Stensen, the Stensen duct.

Dr. John B. Murphy, of Chicago, who died in 1916, was held to be America's leading surgeon; he was the author of many standard works, especially on Bone Surgery and Surgery of the Lungs.

Dr. M. Herzog, dean of Loyola Medical School (Chicago) discovered a cure of Infantile Paralysis.

CATHOLICS LED IN ELECTRICITY.

Electrical terms have been named after some of these Catholics:

Galvani, Volta, Coulomb, Ampere, Gramme, Plante, Nollet, Caselli, Foucault, Carre, Pacinotti.

Here is a roster of Catholics, who were leaders in some department of science:

Astronomy—Regiomontanus, Copernicus, Galileo, Cassini, Picard, Piazzi, Le Verrier, Secchi, Gassendi, DeVico, Boscovich, Maraldi, Castelli, Bianchini, Perry, and Plana.

Chronology—Clavius, Chacon, Danti, Gregory XIII.

Geography—Carpino, Rubruquis, Ascelin, Marco Polo, Columbus, Casco da Magellan, Vespucci, Toscanelli, Santa Cruz, Mercator, Balboa, Pizarro, Cortes, Orellana, Juan Ponce de Leon, De Soto, Marquette, Joliet, La Salle, Hennepin, Membre, DeSmet, and a countless number of missionaries.

Mechanics—Descartes, Galileo, Borelli, Castelli, Torricelli, Pascal, Mersenne Piccolomini, Benedetti, Grimaldi, Mariotte, and Cauchy, not to mention those of more recent times.

Mathematics—Planudes, Luca Borgo, Ludovico, Ferrari, Francois Viete, Descartes, Gaspard Monge, Chasles, Reisch, Puisieux, Moigno, Riccati, Boscovich, Maco, and Sestini.

Acoustics—Galileo, Mersenne, Gassendi, Cassini and Picard.

Optics—Fresnel, Biot, Malus, Fizeau, Monge, Maraldi, and Ampere.

Thermotics—Fourier, Melloni, Regnault, Mariotte, Sanctorious, Biot and Nobili.

Chemistry—Lavoisier, Roger Bacon, Agricola, Van Helmont, Becquerel, Chevreul.

Botany—Caesalpinus, Jussieu, Charles and Louis Rene Tulasne.

Physiology—Versalius, Fallopius, Eustachius, Columbus, Fabricius, Spallanzani, Malpighi, Santorini, Bichat, Morgagni, Buffon, Daubenton.

Geology—DaVinci, Colonna, Steno, Spada, Sorignet, Bourgeois, Delauny, Johannes Muller.

X-Ray—Roentgen.

Lord Kelvin, of London, was the twentieth century's greatest natural scientist.

Thomas Lloyd, born in 1756, was the author of "shorthand." He took down Washington's inaugural address in shorthand.

The first authority on the subject of Pacific Ocean

Typhoons is the Jesuit Algue. He is at the head of the observatory of Manila.

One of the few scientists of America who can boast of a recognition by the Royal Astronomical Society of England, is the director of the observatory of Creighton University of Omaha, Father Rigge, S. J.

A FEW MORE.

(By Dr. J. J. Walsh, Prof. at Fordham University)

"Theodoric, who discovered anaesthesia and antisepsis in the thirteenth century, was a Bishop. The father of modern surgery, Guy de Chauliac, in the fourteenth century, was a cleric as well as a Papal physician. The father of modern astronomy in the fifteenth century, Regiomontanus, was a Papal astronomer and a Bishop. Copernicus' great text book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who, under Papal direction, reformed the calendar. Columbus, who discovered the circulation of the blood in the lungs, was a papal physician. Caesalpinus, who described the circulation of the blood a generation before Harvey (it is easy to get that description in English), was his successor in the post of Papal physician. Let us come to the seventeenth century. Steno, whose book laid the foundation of modern geology, was a priest and a personal friend of the Pope. Malpighi, whose great books on botany were published at the expense of the Royal Society of England because they were thought so much of, was a Papal physician. Malpighi's name, by the way, is attached to more structures in the human body than that of any other man because of his discoveries. The first great series of text books in science for general use in colleges and universities were issued at the Roman College by Father Kircher, the Jesuit, who made the great Kircherian Museum at Rome. In the eighteenth century Lancist, the father of modern clinical medicine, was a Papal physician. Morgagni, the father of modern pathology, (so hailed by Virchow), was the personal friend of four Popes and always stayed with them at the Quirinal when he visited Rome."

THANK PRIESTS AND MONKS FOR THESE.

Monks of the tenth century did hand-printing and engraving, which were examined at a recent electrical

exhibition in New York and declared to be superior to anything that can be produced today.

The first printing press in England was set up by Caxton in Westminster Abbey. Names by which persons and things in print-shops are called are of monastery origin: "fonts," "aisles," "devils," etc.

The first reliable map of known lands was drawn by the Monk, Fra Maura. Bells were invented by Pope Sabinianus. The priest, Francis Bacon, invented the telescope and microscope. Copernicus, the priest, taught that the sun does not move.

We find Agricola's work on "Mining and Metallurgy" written in Venice in 1549, and Memelli's "Mechanical Engineering" printed in Rome in 1588. The priests, Pedro de Ponce and de l' Epee, taught deaf-mutes several centuries ago.

Gun powder was invented by the Monk, Bethold-Schwarz. Scales and rules for music-harmonization were introduced by the Monk, Guido d' Arreze.

Stained-glass windows owe their origin to a Monk of 900 years ago.

Father Cavalieri invented Polychromy and Father Secchi the spectral analysis.

Dean Flavis Givia, 1300, perfected the compass.

The first fire engine had as its inventor a Cistercian Monk.

Alexander Spina, thirteenth century, invented spectacles.

The watch was invented by Cassiodorus, and Pope Sylvester II perfected the same.

The Monk, Richard Wallinfort, made the first astronomical clock.

Divisch, a Monk, invented the lightning rod, which is usually credited to Franklin.

Rev. A. J. Shaw, of Melbourne, Australia, made many discoveries in wireless telegraphy.

Rev. T. F. Glynn, of Beaver Falls, Pa., only recently invented an automatic device that will stop railroad trains, whether or not the engineer sees the signal, and without action of either the trainmen or towerman.

The bicycle was invented by Father Pianton.

L'Abbe Dauey, of France, recently invented a self-acting method of extinguishing forest fires.

Father Antonio de Capistrand has supplied Italian railways with an invention to avoid collisions on railways.

Father Cerobotani has just invented a system of printing by telegraph.

During 1911 the great prizes awarded by the Royal Academy of Belgium for science went to the Catholic clergy, though many men on the jury which decided on the winners were anti-Catholics. The Quinquennial prize for Social Sciences was awarded to Father Vermeesch, S. J.; the Decennial prize in Philosophic Science went to Cardinal Mercier; the Decennial prize for Philosophy was won by Father Delchaye.

Discussing one aspect of the great Exposition held a few years ago in its home-city, the *Western Watchman* says:

"A priest from Portugal and a priest from Manila contributed more to the interest of the late Exposition, from a scientific point of view, than any ten other professedly scientific exhibitors on the grounds."

CHAPTER II.

Civilization of Catholic Countries Not Inferior.

I.

What is a Catholic and what a Protestant country? I suppose Spain, Italy, France, Belgium, Ireland, Mexico and the South American states are understood to be Catholic, whilst the United States, England and Germany are the great Protestant nations.

We shall accept these classifications for the sake of argument, though we do not concede that the countries referred to as Protestant are so in reality.

It can be claimed in a general way that in *all* the so-called Protestant countries the Catholic Church is the *only one* making progress.

The United States is Not Protestant.

There are more Catholics in our country than church-going Protestants in all the sects combined. Sixty million of our people are not affiliated with any Christian church.

THE U. S .DEPARTMENT OF COMMERCE.
(In "The Statistical Atlas of the United States" for 1914.)

"In 1890 the Roman Catholic was first, Methodist second, Baptist third, Presbyterian fourth, and Lutheran fifth; in 1906 the Catholic, Methodist and Baptist occupied the same places, but the Lutheran was fourth and the Presbyterian fifth, the Lutheran having increased more rapidly than the Presbyterians.

"The Roman Catholic denomination leads in 30 states, is second in six states, third in seven states and fourth in two states, there being only three states—North Carolina, South Carolina and Tennessee—in which it did not appear as fourth or higher.

"In a series of twenty-four circles, representing twenty-four of the principal cities of the United States, arranged in alphabetical order, (each circle being divided to show the distribution of the communicants or members of the principal families or denominations in 1906), the Roman Catholic Church has the largest number of communicants, or members, in each of the cities shown."

REV. SAMUEL H. WOODROW (Cong.)
(St. Louis.)

"If a heathen dropped into New York and saw a church with a seating capacity of 1500 attended by about 200 and dark six days a week, he would never go back with the impression that the United States was a Christian nation."

Those who claim that America is powerful and progressive because she is Protestant (?) argue from wrong premises. In no great nation in the world today is the Catholic Church more flourishing, more potent as a vital force or better equipped for the work committed to it by the Master than in the United States. And we venture to assert further than in no great nation has Protestantism failed so signally as it has failed here. It is a notorious fact that church attendance in Protestant centers is smaller than it ever has been. In the rural districts, which were the bulwarks of the Protestant establishment, the pews are practically empty on Sunday. The same may be said of the large cities, except where sensational sermons are advertised, or sensational features introduced into the ceremonies. The great bulk of the population in the United States is made up of unbelievers. There are large rolls of church membership, but they do not represent believers in the true sense.

Germany is Not Protestant.

In 1871, when the first census was taken in the German Empire, Catholics formed just one-third of the population; now they form nearly two-fifths. The three-

fifths, comprising the non-Catholic element, include, Jews, Free Thinkers, Socialists, etc. Catholics constitute the largest organized religious body in Germany. Then there are whole provinces which are almost exclusively Catholic.

Statistics from Berlin, Germany's capital, do not show up the country as encouragingly Protestant; unbelief is becoming prevalent:

In the year 1904, of 47,200 children born there, 5,800 were not baptized; 7,388 out of 20,730 marriages were not solemnized in church; there were 32,000 deaths and 17,000 bodies did not receive Christian burial. This shows that one-eighth of the children of Berlin are not baptized, one-third of the marriages of so-called Christians are not solemnized in church, and more than half of the dead are consigned to the grave without Christian burial. Since then conditions have grown worse from year to year; so much so that officials fear to publish the statistics.

A writer in Die Christliche Welt (Berlin) recently gave a gloomy account of the present condition of Protestantism in the land of Luther. He bases his calculations on the number of candidates for the ministry. In Saxony, for instance, the list of candidates for the ministry had sunk in 1907 from an average of 190 to 113, a number barely sufficient to fill vacancies. In 1911 there were no candidates at all!

A writer in the *"Civil and Military Gazette"*, a few years ago, said:

"Not only is the decline in the membership of the Lutheran church in Prussia heavy, but it is balanced by an equally pronounced increase in the membership of the Roman Catholic Church."

Of the Catholic revival in Holland he says:

"Dutch Calvanism is giving way as steadily as Prussian Lutheranism."

NEW YORK JOURNAL.
(July 14, 1914.)

"Germans in their native land and residents in this country are keenly interested today over the recent publication of religious statistics showing Catholic increase in school population over Protestant; decrease in the birth rate of Protestant compared to Catholic children, and relative decline of Protestant to Catholic population in Germany. In that connection several students of the subject have undertaken to predict that the land of Luther will become Roman Catholic within the twentieth century."

DR. EWALD FRUH.
(In "Die Christliche Freiheit.)

"The Roman Catholics, especially of Prussia, which constitutes two-thirds of Germany, are increasing at a much more rapid rate than are the Protestants. From the year 1886 down to 1911 the Roman Catholic school population has increased 53.2 per cent, but the Protestant only 26.4. Judging from this the Roman Catholics will be in the majority in Prussia in 1961.

"Recent general statistics from all over Germany confirm the expressed belief of many that the condition is practically the same throughout Germany. In 1871 the Protestant contingent was 64.89 per cent of the total population, and the Roman Catholic was 33.56. There has, however, been a persistent decline in the former, decade by decade."

JOHANNES FORBERGER.
(In "Decrease of Birth Rate and Confession.")

"While there has been a decrease in the birth rate of Catholic Germany in recent years, as compared with earlier decades, this decrease has been much smaller than among the Protestants. Some of the leading statistics in the case are the following: Out of 1000 births in Prussia, not counting those from Jewish parentage and 'mixed marriages,' i.e., marriages between Protestants and Roman Catholics, in 1875 there were 603 Protestant and 339 Roman Catholic children;

in 1890 the figures were 585 and 345; in 1900, 554 and 376; in 1905, 539 and 390; in 1910, 523 and 404; in 1911, 514 and 408."

"DIE KOELNISCHE VOLKSZEITUNG.
(1914.)

"If the present figures go on, in 1925 the Roman Catholic school population of Prussia will be greater than the Protestant. In 1901 there were 1,434,101 more Protestant children in the schools of Prussia than Catholic; in 1906 there were only 1,385,036 and in 1911 only 1,282,733. Accordingly in the five years from 1901 the Catholic contingent has gained 49,065 on the Protestant and from 1906 to 1911 has gained 102,303.

"Official government statistics are even more favorable to the Roman Catholic claims, as those of May 24, 1911, report 3,871,144 Protestant pupils and 2,647,417 Roman Catholic."

DR. ROBT. F. HORTON.
("My Belief," p. 12.)

"Germany has little more than an official belief in religion."

THE CHICAGO EXAMINER.
(March 29, 1914.)

"That there is a movement to break away from the state faith in Germany is shown by statistics gathered in seventy-six churches of Berlin and Charlottenburg recently. These churches have a seating capacity of 120,000, and serve a population of 2,060,000. Recently there were only 35,000 persons present at the two services, or about two per cent of the population. Of these more than three-quarters were women and children. Last year in Germany more than 12,000 persons severed their connection with the state church in comparison to 6,000 in the previous year and 3,000 the year before."

England is Not Protestant.

Members of the Church of England insist on being called Catholics, and the only churches which attract the people at all are the ones which copy Catholic services most. The London papers are now discussing the question of "Empty Church." Conversions to the Catho-

lic Church are very numerous from the intellectual class, and from all classes they now exceed 10,000 a year. On the other hand Protestantism is losing ground.

DR. ROBT. F. HORTON.
("My Belief," p. 12).

"The vast bulk of the (English) people are indifferent to religion."

The London Daily *Telegraph*, referring to the 1910 census stated:

"For four years the Baptists in England and Wales have shown a steady decrease. In 1906 their number was 434,741, or roughly 16,000 more than today; yet during that period churches have increased by 146, and the seating accommodations by 41,000 sittings. Correspondingly a decrease of 14,000 Sunday School pupils is reported, while the teachers have increased by 1,600. The phenomenon, therefore, is presented of a decrease in membership, while the machinery and equipment of the denomination are increased.

"The Congregationalists have declined as well as the Baptists. In 1907 they were 459,663, or 4,873 more than today. In their Sunday Schools a great drop is noticed, there being 30,000 fewer pupils attending today than in 1906.

"For five years the Methodists have been on the down grade in membership. The total decrease for five years is 13,120. There is also a drop this year in the Sunday School attendance—7,000 less than last year."

PROTESTANT BISHOP OF LINCOLN (England.)
(In his "Lent Pastoral" for 1911.)

"Religious duties and observances are sadly neglected. What touches me most closely is to discover the unenviable reputation of our own county and diocese in respect to immorality and drink. Out of all the counties of England and Wales, Lincolnshire is among the six worst for the number of convictions for drunkenness. Lincoln itself is notable for its abundant facilities for drinking. The returns of the Registrar-General reveal a similarly bad condition of morals.

"Lincolnshire is pilloried along with two other rural counties as 'exhibiting a high proportion of illegitimate births with a lower portion of illiteracy.'

"That these statements are true, and the standard of

moral purity in our country deplorably low, is confirmed by the Assizes, where Lincolnshire has a bad record for its hideous offenses against chastity."

No country has so many of the very poor as has England.

Geneva, Switzerland, the land of Calvin, has now a preponderance of Catholic citizens. It is stated that there are 80,000 Catholics to 70,000 Protestants.

The Semeur (Nov., 1916), a Journal of the National Protestant Church, Switzerland, speaks of the "recrudescence of Romanism," of Protestant churches in Lausanne imitating Catholicism, of the parish of St. Valentine being divided into four parishes aggregating 20,000 Catholics.

In Holland there is at present a perceptible Romeward tendency. The Reformed journal *"Onward"* carried articles last year (1916) from the pen of Dutch minister-scholars in defense of Purgatory, sacramental Confession, Infallibility of the Pope, etc.

It is the same in Scotland:

REV. HUGH STEVENSON.
(Dumblane, Scotland.)

"Of 120,000 children born annually in Scotland, only about 70,000 are baptized; one half of the homes of the people are without religious training. The young in intermediate and secondary schools are given no religious instruction at all, and the Bible is never handled after the child reaches twelve years of age. Out of 160,000 children attending the Sabbath schools, 80,000 belong to members of the Church and the other half is furnished from outside of the Church."

It is everywhere the same,—Protestantism declining in this day of enlightenment, and Catholicism gaining in Protestant countries.

It might be argued that Catholic countries have

also become less Catholic in recent years, notably Italy, France, Spain and Mexico. The persecution of the Church in those countries would seemingly indicate this. However, the conclusion is entirely false. The persecutors in every one of these countries represented less than one per cent of the population. They are men who are affiliated with anti-Christian organizations, and who, at heart, are less Protestant than Catholic, except for the greater freedom of restraint in conduct which Protestantism would tolerate. In these countries nearly all the people attend church, have their children baptized, insist on Christian marriage, hold the family sacred, and want to be buried with church services.

Comparative Civilization.

Philosophy warns us against mistaking coincidence for causality. We are too prone to make this mistake when we attempt to explain a condition. It is so common for Protestants to compare Catholic with non-Catholic Christian countries, and at first sight to observe the inferior condition of the former with reference to material prosperity, literacy, and progress generally. Then without investigating whether the difference might not be explainable by other causes, they attribute not only the lower civilization (?) of the Catholic countries to the religion that dominates there, but find an argument against the claim of the Catholic Church to be the true Church of Christ.

I said that we would grant for the sake of argument that the United States, Germany, England or any other country selected for comparison is Protestant, but we deny that any or all of them excel countries which are Catholic in the matter of civilization.

We must agree on the meaning of civilization. Is it identical with material prosperity? Is it evidenced

only by huge navies, powerful armies, by immense mercantile houses, by the number of millionaires in a country?

Or is not the highest civilization that, which produces the happiest people, which creates purity, honesty, and other virtues? which holds marriage sacred, and knows little of murder, suicide, divorce, or illegitimacy?

And who would dare aver that Catholic countries do not lead in this truest form of civilization?

That the Catholic Church fits in well with progress is manifest from her greater growth and influence in precisely those countries which have progressed most during the last three hundred years. Her greatest conquests have been in the so-called Protestant countries, and particularly in those which today are regarded as the most enlightened and progressive nations. If the Catholic is the dominant religion in countries whose rate of illiteracy is high it is because the state itself has not made education compulsory and by its laws prevents the Church from conducting any but private boarding-schools, whose patronage must necessarily be small. Ignorance has always been the greatest hindrance to the growth and development of the Catholic Church in any country. She has made these strides, even though wealth is not usually on her side. Other religions must constantly change their doctrines and their principles, even to hold their own, while the Catholic Church has never altered her Constitution nor readjusted her teachings. She still teaches, in the most progressive countries, doctrines nineteen hundred years old, no matter what the attitude of New Thought might be towards them.

WE SUBJOIN STATISTICS FURNISHED BY PROTESTANT AUTHORITIES TO PROVE OUR POINT.

Divorce.

THE EDINBURGH REVIEW.

(October, 1880, p. 529.)

"The average for Prussia—the Protestant State par excellence—is no less than 90 to 1000. In Transylvania it is said that among the German Lutherans two out of every three girls that get married are divorced before the end of the year, and that most married women have had three husbands."

BAUDRILLART.

("The Catholic Church, Renaissance and Protestantism," page 253.)

"Divorce, which is a Protestant institution, flourishes among Protestants; the average of divorces in Prussia (Protestant) is 1 out of every 61 marriages, whilst in Bavaria (Catholic) it is 1 out of every 238."

REV. S. BARING-GOULD.

(Protestant—In His "Germany, Past and Present," vol. I ,chap. v.)

"In Denmark divorce is much more common than in Germany. From what I have seen and heard, I fear the morals are at a terribly low ebb in the peninsula and its islands. Out of 10,000 persons in Germany over 15 years old, 26 are divorced; in Denmark, 50; in Hungary, 44; in Switzerland, exclusively among the Zwinglians and Calvinists, 47; in Catholic Austria there are only 4.8 and these, of course, Protestants. The Statistical Report of the Government, published in 1872, says: 'The connection between the relative proportion of divorced and religious confessions is unmistakable. In the specially evangelical districts divorces are frequent; in the strictly Catholic they are rare.' "

BAUDRILLART.

(ibid., p. 259.)

"Divorce which has been introduced into several Catholic states by the influence of Jews, Protestants and Freemasons, is but too well acclimatized in our country (France). From 1,657 in 1884 we rise to 8,431 in 1901, and now we have fallen

lower than Prussia. Italy, on the contrary, holds firm and has discouraged divorces. There are hardly more than 600 separations annually, out of 235,000 marriages."

Read Chapter III, Part V, in this volume, and see the United States' record in this form of civilizing influence.

Crime.

THE CHELTENHAM EXAMINER.

(May 16, 1886.)

"Death sentences are eight times greater in England than in Ireland to equal numbers of population. London, equal in population to that of all Ireland, has double the number of inditable offences. Rural crime is also shown to be greater in England than in Ireland; aggravated assaults on women and children for the same population—England, 597; Ireland, 337."

MR. TRENCH.

(Journals, etc., vol. II, pp. 130, 221, 222.)

"There are ten times as many murders in England as there are in Ireland. . . . The English ruffian murders for money; . . . the Irishman murders patriotically—to assert and enforce a principle. The Irish convict is not necessarily corrupt—he may be reclaimed. The English convict is irreclaimable."

The following table is found in Judicial Statistics, Criminal Statistics, House of Commons, Vol. 76. The figures are for Ireland, 1878; for England and Scotland, 1877. The figures for England are absolute. Those for Ireland and Scotland are in the proportion of their respective populations with that of England:

	Irish	English	Scotch
Offence against property without violence	700	1774	1665
Ditto with violence	458	1014	3175
Suicide	93	291	163
Attempted suicide	69	195	108
Forgery, etc.	90	157	162
Offences against purity	142	200	281
Perjury	15	33	27

In a return moved for in the House of Commons, August 9, 1880, by Sir H. Bellingham (see his pamphlet for C. T. S.) of persons guilty of murder in England, Wales and Ireland for the undermentioned years, the result was:

Year	England and Wales	Ireland
1877	34	None
1878	20	5
1879	34	4

Another return of persons found guilty of aggravated assaults on women and children, gives:

Year	England and Wales	Ireland
1877	2374	311
1878	2243	282
1879	1989	533

NORMAN MURRAY (Agnostic).
(In "The Truthseeker," Jan. 20, 1917.)

"Montreal, with all its shortcomings, is a much better place to live in than Toronto. Catholic Quebec, at least the rural part of it, is much more moral than any district of its size in the Protestant portion of the United States to the south of us. There are more divorces and wife desertions to the thousand in the United States in one year than in French Quebec since the time of Jacques Cartier. According to the pragmatic philosophy, the proof of the pudding is the eating of it. We have a great deal more liberty in Montreal than they have in Toronto. The overbearing intolerance of the Protestants, particularly in Ontario and Monitoba, is a disgrace to any civilization."

CLEVELAND PLAIN DEALER.
(Nov. 19, 1914.)

"The New York World has recently made a study of murder statistics in the United States. America is pre-eminent in private man-killing. We are justly horrified by the wholesale slaughter of human beings in the name of war in Europe. We pay too little heed to the wholesale slaughter

of men, women and children going on all the time in violation of law in peaceful and peace-loving America.

"Though the facts are familiar, the figures are startling. In London the number of murders to 100,000 population is less than one; in Manhattan and the Bronx they number seven; Paris has 3.5 and Berlin two in such a group.

"Figures tend to indicate that the high murder rate in this country has but small relationship, if it has any at all, to immigration. Of every hundred murders, eighty-four are committed by native born Americans. Some other cause must be found for this American shame."

The Illinois State Bar Association, through a special committee delegated to represent it at the meeting of the American Bar Association, reporting upon criminology, used the following language:

"In an address on 'Immigration and Crime,' Grace Abbott, Chairman of Committee G, showed by the records and reports that are available what has been clear to every observing reader of newspapers, namely, that 'immigrants are less prone to commit crime than are the native Americans.' She showed also that 'of these foreign-born offenders, the number of those who come from English-speaking countries is disproportionately large, as they constitute 34.6 per cent of all those committed to penal institutions and only 15.1 per cent of the total population.'

"From statistics contained in a report of the Chicago Council Committee on Crime, submitted in March, 1915, she showed:

"'It appears that the Americans, both white and colored have a larger percentage of arrests than their porportion of population entitles them to have, while the immigrant, who forms 46.7 per cent of the population, furnishes only 35.3 per cent of the arrests.'

"Comparing the convictions with the population, the native American again suffers and even more unfavorably—that is 59.4 per cent of the convictions are of the white American, while their percentage of population over 15 years of age is only 50.9 per cent."

In Chicago 57 per cent of all the cases of immigrants disposed of by the criminal branches of the

Municipal Court in 1913 were dismissed. That evidently means that the immigrant is interfered with needlessly.

Der Alte Glaube comments as follows on recent statistics: "In Saxe, a Protestant country, there were on a ten-year average 330 suicides for each million inhabitants; in France, 225; Austria, 163; Italy, 58; Spain, 18. The returns from Switzerland take account of both language and religion. In the French-speaking Catholic cantons the suicides number 119; in German-speaking Catholic cantons, 137; in French-speaking Protestant cantons, 332; in German-speaking Protestant cantons, 307. In Catholic Bavaria the suicides average 90 per million inhabitants; in Protestant States —Prussia, 133; Duchy of Baden, 156; Wurttemburg, 162; Saxe, 300."

Illegitimacy.

DR. LEFFINWELL.

(On Illegitimacy, p. 19.)

"Table V.—To each 1000 unmarried women (spinsters and widows) between the ages of 18 and 45, how many illegitimate children were born annually from 1878 to 1887?"

He puts his answer thus:

Country.	Rate of Illegitimacy.
Ireland	4.4
England and Wales	14.0
Scotland	21.5

For the same year he contrasts Mayo (Catholic) with Down (Protestant), with this result:

	Total Illegitimates For 10 years.	To 1000 births
Mayo	322	5.6
Down	3084	51.1

From our figures it is seen that in proportion to their respective populations the English are 3½ times

and the Scotch 5 times as immoral as the Irish; and the Protestant part of Ulster is 10 times as immoral as Connaught. Again, that there are 10 times as many murders in England and Wales as in Ireland, and 3 times as many suicides.

We Shall Now Let Informed Protestants Speak to the Uninformed on the Maligned Catholic Countries.

France.

The bulk of France's population is at heart as Catholic as it ever was, while professed aggressive atheists have done their utmost to rid the country of Christianity itself. During the present war hundreds of Protestant witnesses have testified to the real Catholicity of this country's people. We quote only two as illustrative of France's deep-seated faith:

IAN MALCOLM.
(Quoted by "America," 1916.)

"Mass is celebrated daily under fire, in forest or dug-outs or stables, on all parts of the line; the churches in the rear are never empty; the cathedrals and churches in all parts of France are now filled. There is no mistaking the signs of the times; there is a tremendous religious revival; for the French have realized that glory to God comes before peace on earth. I have seen regiments and battalions bowed in worship, silent, shrouded congregations, at all hours prostrate in prayer and intercession; . . . the men are just practicing the religion taught them in their childhood by their mothers and their village priests. . . . Under the thunder of the guns, or stirred with grief the soldiers hastened again, like children to their mother's knee, and clasped in the faith the outstretched hand of the Man or Sorrows."

THE LONDON TIMES.
(May, 1914.)

"Thoughtful and fair-minded observers of many schools in France have recognized for some years a gradual and pro-

gressive change in the attitude towards religion of certain classes of Frenchmen. The size of the congregations, and still more the nature and the attitude of the congregations, which frequent the quiet Sunday Mass in the parish churches of the big towns are more significant. The number of Easter communicants in 58 out of the 78 parishes of Paris as 314,000 —a figure which would not have been reached, we fancy, a very few years ago.

"The class in which the revival is most unmistakable is that of the educated young men."

Spain.

In the "Statistical Society's Journal" we find in England and Wales one criminal set down to every 190 of the population; in Scotland it was "something worse than in England." In Spain there was only one criminal for every 10,000 of the population. In other countries visitors often complained of the contagion of vice; while a correspondent of the New York *Herald* wrote that in Spain one could with difficulty escape "the contagion of virtue."

Sir Hiram Maxim, of Maxim gun fame, has made public the results of his observations during a tour in Spain. He has an English factory near London, and a Spanish one in the Basque, the most thoroughly Catholic province in Spain. In the heart of that entirely Catholic country such a thing as a lock was unnecessary. By night and by day the doors of the factory and every compartment in it stood open. Referring to this, Sir Hiram said: "Had this laxity been practiced in England, the factory would have been gutted the first night it was unlocked." Therefore it was not surprising that when one of the proselytising agents called on Sir Hiram Maxim and requested a donation for the "Spanish Missions," he not only refused, but added that he was willing to subscribe instead for any movement that would make the morals of England like those of Spain.

THE PHILADELPHIA RECORD.

(August 14, 1910.)

"The Spanish nation today is far from being the backward people, steeped in ignorance, which careless generalizers represent it to be. Those who assert that 80 per cent of the Spaniards are illiterates must have consulted statistical publications that are fifty years old. That was true in 1860, but according to a resume made in 1900 less than 30 per cent of the population could neither read nor write and great advances have been made in education during the past ten years. For the proportion of literates among its population Spain compares well with Tennessee or North Carolina. It should not be forgotten that the country contains relatively few large cities and that the abstemious and hard-fisted peasants, who have not learnt to appreciate the value of book knowledge, will not tax themselves to maintain schools.

"Nevertheless, Spain does not make a bad showing in educational matters. According to the census of 1900, there were 25,340 elementary public schools, with 1,617,314 pupils, and 6,181 private schools, with an attendance of 344,380. The private schools are mainly conducted by religious orders, but the public schools are in the hands of the State, and the teachers thereof are subject to competitive civil examinations. The pupils in the elementary schools of Spain, public and private, constitute 9 per cent of the population; the public school pupils of New York or Pennsylvania constitute approximately 11 per cent of the population. The discrepancy of educational facilities in Spain would not seem to be overwhelmingly great. Besides there are in Spain nine universities and numerous high, normal, professional, technological and manual training schools."

Mulhall's Statistics give the following educational figures for the year 1887: England (population nearly 28,000,000), 8,802 university students; Spain (population nearly 17,000,000), 15,787 students. (Mulhall says that the number of university students in Spain and Belgium, in proportion to respective populations, is much greater than in other European countries).

Italy.

Italy enjoyed her greatest civilization, developed the arts and sciences most, when she was under the direct rule of the Church. Today the Church's hands are tied by an anti-Christian government, education has been secularized, etc., yet the government returns for 1911 show Italy has a population of 35,597,784. Among these are 79,756 foreigners. Now, of this number the census returned Catholics, 32,983,664; Protestants, 123,253; Hebrews, 34,324; Greek shismatics, 2,200; atheists, 874,532; returned no answer, 653,404.

Taking into consideration the pertinacious attempt to de-Christianize Italy these twenty years, human respect, the fear of losing subsidies given by certain Socialistic organizations, etc., we may reasonably say that of the 653,404 who refused to declare their religious principles the vast majority were baptized Catholics. But their personal convenience and their mode of thinking keep them silent.

The 874,542 atheists are actively anti-Christian, which explains the persecution of the Church in this country.

Ireland.

Whatever fault can be found with Ireland is due to the tyrannical rule of England; whatever is beautiful in the character of the Irish people is due wholly to the religion to which they have tenaciously held for 1500 years.

J. A. FROUDE.

(In the New York Times, Oct. 25, 1872.)

"Whether the priests could have prevented agrarian outrages may certainly be asked, but in justice to them it must be said that their influence had kept the peasants wonderfully moral. Wealthy men may sleep in Ireland with unlocked doors with a security that no police in New York or London

could secure, so absolutely honest are the people. Offences of impurity, also, are almost entirely unknown."

LECKY.
(In "European Morals," vol. 2, p. 153.)

"The nearly universal custom of early marriages among the Irish peasantry has alone rendered possible that high standard of female chastity, that intense and zealous sensitiveness respecting female honor, for which, among many failings and some vices, the Irish poor have long been prominent in Europe."

Such testimony could be greatly multiplied, but lack of space prevents us from quoting it.

Portugal.

ENCYCLOPEDIA BRITANNICA.

"The public instruction of Portugal is regulated by the law of 1844 which enacted that all children should be bound to attend a primary school, if there was one within a mile, from the age of seven to fifteen, under penalty of the parents of a fine and deprivation of civil rights. Under this law there were in Portugal in 1874, 2,649 primary schools with 122,004 pupils. Secondary education is not neglected, and under the same law of 1844 seventeen lycees (high schools) have been established in the seventeen continental districts, and from them it is possible for a pupil to enter either the University of Coimbra, or the special schools. These special schools are very ably conducted."

Philippines.

When these Islands came into the possession of the United States nearly all their inhabitants were Christian, and whatever civilization they possessed was due to the Church, which evangelized them. The gross vices of some more refined nations were unknown to them. While enemies of the Church circulate a volume which they represent as the summary of a governmental investigation into the morals of the Philippine clergy, it contains as a matter of fact only the enemy's testimony.

The original unexpurgated edition, is full of eulogies of the friars and of their work.

EX-PRESIDENT TAFT.

(For many months Governor-General of the Philippines.)

"For the great mass of Filipinos, our present hope of making them good and useful citizens is, first to make them good Catholics. . . . The subject of the Church of the Philippines covers the entire history of these islands. Going back to the beginning of Spanish occupation we find the heroes of Christianity, the Spanish priests and friars, leading the way. Before and with and after the soldiers, came these valiant men of God, carrying only the cross."

THE OUTLOOK.

(In an Editorial, 1898.)

"It may surprise some of our readers to learn that a college was founded in Manila before Harvard or Yale—earlier, indeed, than the common schools of New England. St. Joseph's College was established in 1595, and graduated its first class in 1601. Prior to 1768 it was in charge and under the control of the Jesuits, who were made trustees of the institution by its donors at the time of its creation. When the Jesuits were expelled from Spain and its colonies, the governor-general declared the property of the college forfeited, and converted the buildings into barracks for his soldiers. An appeal being taken to the crown, the action of the governor-general was reversed, and the college placed under control of the Metropolitan Church of Manila. At the present time this most ancient seat of learning in the new America is largely devoted to medicine and pharmacy."

Mexico.

Mexico, more than any other country, has had the ear of American people during the past few years. Her name is to us synonymous with revolution, banditry, treachery, illiteracy, superstition. Now, since these people are nearly all, at least nominally, Catholic, their shortcomings are laid at the door of the Catholic Church. Until one reads up a little on the history of

this country, the influence would seem to be warranted, but with the proper data before one, the conclusion is readily seen to be false.

In the first place, more than two-thirds of Mexico's population is comprised of pure-Indian or half-breed stock, and they enjoy a higher civilization than the same stock in the United States; secondly, slavery, like that which existed in our country until sixty years ago, has obtained to this day. Our own south is not far ahead of Mexico now in the matter of literacy. Thirdly, nearly seventy years ago the Church was forbidden *by law* to lend itself to education. The abettors of revolution, violence, banditry, etc., do not constitute one per cent of Mexico's population, and they are the ones who would rid the country of the Church, which condemns their conduct, and whose property they thirst for. They are haters of Christianity.

EBER COLE BYAM.
(In "The Builder," Oct., 1916.)

"I have lived years in Mexico; I speak the language; I have the honor of knowing some of those who have served Mexico faithfully and well, and I have read a part—at least—of its long stormy history.—[Mr. Byam is a Protestant and mason.]

"Latin-American Masonry is atheistic, revolutionary and contentious, and in Mexico it has become anarchistic and murderous.

"In Mexico the Spanish conquerors found a people possessing a civilization not greatly different from that of our southwestern Indians. The early conquerors made slaves of some of these natives; but when they were all freed the number was found to be 151,000 men. This freedom was by order of the Pope and the Spanish government. Pope Paul III decreed in a Bull issued June 17, 1537, that the natives were by right free and with full right to own property, and that under no circumstances were they to be deprived of their liberties or their properties nor in any manner to be made slaves. The Spanish government, at the earnest solicitation

of the churchmen (Las Casas and others), decreed a series of laws which have been declared by those who have studied them the most enlightened laws ever enacted for the government and protection of a primitive people. Under these laws the Indians of Mexico really prospered until the War of Independence.

"That the Church made an honest effort to educate them is proven by the long list of educational institutions founded for their benefit. As a matter of fact, Mexico in colonial days, was noted for its educational institutions.

"A careful examination of the records will show that the Church establishment in Mexico has provided spiritual services with a far less proportional number of clergy, and for a minute fraction of the sum per capita, than is done in the United States today. The monks and nuns were mostly engaged in educational work, and the great monasteries and convents were in reality schools and colleges.

"The Laws of Reform closed all these schools and prohibited the clergy from teaching, and ordered the monks and nuns out of the country, and confiscated their properties. The much exaggerated riches of the Church were in reality the endowments devoted to the maintenance of universities, colleges, academies, schools, orphanages, hospitals, and other benevolent purposes. The government confiscated these funds and let the institutions go hang. Because the churchmen protested against these outrages they were accused of 'meddling in politics.'

"The Laws of Reform were not aimed at securing freedom of worship, but at the spoliation of the Catholic Church. Some justification was, of course, necessary even to themselves for such an act, and so we have had repeated to us a multitude of charges which, upon impartial investigation, are found without proof.

"The Laws of Reform denied clergymen the right to dress in any way indicative of their calling; denied the Church the right to own or administer property; to receive bequests or endowments for any purpose; denied it the right to operate schools and its clergy to teach in any manner except theology. The government took possession of everything, including the churches with their contents, and all that was permitted the priests was to conduct religious services in them, but they

could receive no support by trust funds nor from revenues of any property."

GEN. J. W. KEIFER.
(Springfield, Ohio, Sun, Jan. 7, 1914.)

"Thanks to the Catholic Church, the Spanish and Indian slavery was made a thing of past history many years ago. Mexico's growth from that time up until four years ago had been wonderful.

HENRY LANE WILSON.
(Former Ambassador to Mexico.)

"What the Roman Catholic Church accomplished in Mexico prior to the time of Juarez and Diaz is a matter of history; the story of its work and the persecutions which it has suffiered since that time is not so well known. It is unnecessary to recite the story of the spoliation and confiscation of the Church properties or how the Church, from a position of proud pre-eminence, came to be an object of political attack and unjust aspersion.

"Without lands, without temples save by sufferance, without revenues, it began for a second time the work of reconstructing its system and organization. During the long period of control by Porfirio Diaz the Church slowly but surely grew and prospered, and its influence for good, among the poorer classes especially, in central and southern Mexico, was most marked.

"During the time of my service in Mexico I cannot recall a single instance of interference in the politics of the country by the Roman Catholic Church. So far as my observation goes, the Roman Catholic Church in Mexico desires nothing more than religious liberty and equality before the law."

South America.

Comparatively little seems to be known, even by our leading scholars, of America to the south of us. However, those who have travelled through the several countries, and taken pains to study conditions impartially, marvel at the high state of civilization obtaining in most South American countries. Where illiteracy is very high, such as in Brazil, it is due largely to the thin-

ness of population. In that country less than two people live to the square mile, which condition most naturally militates against the establishment of schools capable of serving all the people.

Reports concerning the ignorance and superstition of the people of Catholic countries usually come from Protestant missionaries to those countries. Whilst in many instances their charges result from a misconception of the Catholic practices, (e. g., her devotion to the saints), more frequently, we fear, they are misrepresentations and calumnies. Protestant missionaries in Catholic countries meet with such little success that they must attach the blame to some prevalent condition. Either the people are so controlled by "superstition" that the "new gospel" cannot be appreciated, or they are forbidden by their priests to read the Bible, or they worship idols, or they cannot be led to give up the "worship of Mary" for the worship of Christ. These charges are all refuted in other places in this book, so we shall not repeat ourselves here.

On several occasions proof in substantiation of these charges was demanded, whereupon missionaries found it necessary to retract, or admit that they hadn't the proof.

Perhaps one of the best testimonies to the Christian spirit of that part of the country is the "El Christo de los Andes." Thirteen years ago the two Catholic countries, Chile and Argentina, were on the verge of war about their boundaries. But wise counsel prevailed. They sold their battleships, determined to use the payment for peaceful purposes, and referred their dispute to Edward VII of England. The monument of peace was erected 14,000 feet above the sea in the highest pass of the Andes. It is a colossal statue, made out of melted cannon. The figure raises a hand to bless,

and on the base of the statue is written: "As long as the mountains stand, may peace endure between kindred nations." What a commentary on the vaunted superior civilization of North America!

The *"Congress of non-Catholic Missions,"* held at Edinburgh in 1910, resolved not to extend its work to South America, and its plea was because South America is Christian.

EX-PRESIDENT ROOSEVELT.

(Address at the University of Rio de Janeiro, Oct. 25, 1914.)

"I believe that in the era which is now opening the Republics of Latin-America will be able to teach much to the people of my country. The Latin-American people possess many qualities which it would be well for us in the North to develop. Their unquestioned superiority in intellectual brilliancy and logic will enable them, when once they have secured internal peace and governmental stability, to achieve a better solution of some of the most vital problems of popular government than any that has yet been reached in any part of the world."

JOHN FOSTER FRAZER.

(In his "Amazing Argentina.)

"The women are above reproach and even slightly suggestive plays are barred from the stage in Buenos Aires."

CHARLES SAMMIS.

(In "The Awakening of a Nation.")

"To no women on earth is religion a more vital, ever-present, all-pervading actuality, and that is why you meet the face of the Madonna almost literally at every corner of Spanish-America. And it is not a superficial thing. There is none in whom the wife-heart, the mother-heart, is truer womanly. The Donna is human; she may sin, but she can never be gross. It is a truth so well known to every traveler that I wonder our philosophers are so dumb about it, that even when outcast no woman of Spanish blood falls or can fall to the outer vileness which haunts the purlieus of every English-speaking city. And thanks to her religion, and to her social conservation, she contributes fewer recruits to the outcast ranks than any civilized woman in the world."

DR. W. T. MANNING (Epis.)
(New York, June 11, 1915.)

"I have no doubt that there are bad conditions in South America. I know only too well there are conditions in the United States which are far from creditable to us as Christian people and which might be severely criticized. But the conditions in South America do not justify us in allying ourselves in a movement which ignores the existence of the great Church which is laboring in those countries."

DR. E. E. BRANDON.
(Representative of Pan-American Union.)

"In Argentina they have more than seven thousand students in their four universities. At Buenos Aires alone they have five thousand students, which is almost as many as on the rolls of any university in the United States. Chile has about two thousand students in the State University, with several hundred more in the Catholic university. Peru has nearly one thousand in the university at Lima, including the three provincial universities. Even a little country like Uruguay has seven thousand students.

"In Brazil there are about eight thousand persons studying law, medicine, pharmacy, dentistry, and engineering, but a peculiar fact in connection with this country is that it is the only one that does not maintain a university in the whole of South America.

"Uruguay in the last three or four years has spent more than two million dollars in buildings for schools. At La Plata, Argentina, the university plant, building, grounds and laboratory cost something like ten million dollars.

"In law it takes about five years to get a degree; in medicine six and seven years; in pharmacy three and four years. The law school is not simply a school of law, but it is a school of jurisprudence and comprises courses of international law, political science, etc. The medical course includes much of real practice such as doctors obtain as internes in hospitals after graduation."

SIR WILLIAM HAGGARD.
(Former British minister to several South American countries.)

"The most earnest, most genuine, and, except when thwarted, the most effectual agents in Ecuador and Brazil

for civilizing the Indians and protecting them from the atrocities of outsiders are the Roman Catholic clergy."

JOHN BARRETT.

(Director of the International Bureau of the America Republics.)

"We have not appreciated and studied South American peoples, nations, governments, habits and customs as they deserved. There has been a tendency to look down upon our sister republics. We have always approached South America on the material side and discussed opportunities for making money without endeavoring to get into closer touch along intellectual, literary and educational lines, to which South Americans give great attention. We have neglected to realize that their history teems with the names of patriotic heroes and with the names of brilliant authors, philosophers, and poets of whom we have no knowledge. Then, we have taken little note of the universities, hospitals, training schools, literary circles, newspapers, libraries, art and scientific museums, which, in proportion to population and opportunity, rival those of North American cities and capitals."

LATIN-AMERICAN DENTAL SOCIETY OF UNIV. OF PENN.

(April 7, 1916.)

"The Rev. Mr. Daugherty [Protestant missionary] arrived a short time ago from Panama, where he no doubt did not come in contact with good people during his stay in that country, when he so judges all its people, and also those of the rest of the Latin-American republics. We, too, up here, unfortunately come in contact with bad people and constantly, read in the press accounts of various kinds of crimes, but we do not, on that account, commit the injustice judging as wicked all of the North American people.

"As to his remarks in regard to Christianity in Latin-America, we have the satisfaction of denying the false statement that only 3 per cent are Christians, since, as the whole world knows, practically all Latin-America is Christian.

"In view of the aforesaid statement, the North American people should know once and for all that the culture and civilization of Latin-America are equal to those of any nation. Let it also be known, now that the occasion demands it, that the difference between North America and Latin-America is purely material.

"In spite of the Pan-American Congress and the work which is being done to bring about a better understanding and a closer union between the Americans, we feel that this good work is in a great measure lost, because we young men, who come to this country to pursue our studies, unfortunately return to our countries disillusioned by the erroneous concept in which we are unjustly held.

"Signed by the following committee:

"Eudoro Molina (Columbia).	"E. Sierra (Cuba.)
"Carlos C. Velando (Peru).	"R. Leite (Brazil).
"Alf. Juan Byrne (Argentine)	"D. P. Giammattei (Salvador)
"Horacio Bowen (Ecuador).	"Luis Abadia (Panama).
"L. F. Coll (Porto Rico).	"E. Molina (Guatemala)."

M. GEORGE CLEMENCEAU.

(Former Prime Minister of France and not at all friendly to the Church.)

"Let us say at once that in these countries where the blood is hot, misconduct is rare. Men marry young, and the demands of a civilization, as yet untouched by decadence, leaves little energy for pleasure that must be sought elsewhere than in the straight path. I will not say that the great attraction of Paris for many South Americans is not precisely the pleasure of the novelty it affords in this respect. It is sufficient for me to set down what came under my notice: happy homes, regular habits, and a tranquil enjoyment of a life of virtue."

Again, speaking of the poorest quarter of Buenos Ayres, he writes:

"It is naturally in this part of the town that you find the wretched shanties which are the first refuge of the Italian emigrants whilst waiting for an opportunity to start on again. Here is to be seen all the sordid misery of European towns, with the accomplishments of the usual degrading features. I hasten to add that help, both public and private, is not lacking. The ladies of Buenos Ayres have organized various charitable works, and they visit needy families, as generosity is one of the leading traits in the Argentine character. There are no external signs of the terrible feminine degradation that disfigures our own public streets."

And again, speaking of the middle and upper classes, he tells us:

"All that can be seen of public morals is most favorable. The women—generally extremely handsome in a super-Spanish way, and often fascinating—enjoy a reputation (that seems well justified) of being extremely virtuous. I heard too much good about them to think any evil."

But he adds that the men are also admirable, and he seems surprised at it; for he relates and moralizes on a statement made to him by an Argentino, which was perhaps called forth by some remark of his own on the subject:

"A man in a very high position, who is the father of a lad of twenty, volunteered to me the statement that in the whole course of his married life he had nothing to reproach himself with; and that if, by some misfortune, he had transgressed the marriage law, he would have considered himself wholly unworthy of the woman who had given her whole life to him. No doubt the woman in question fully merited his homage. Yet I wondered whether one could find many Frenchmen to make in all candor such a confidence to a perfect stranger. Or, supposing one found such a one, could he say as much without an embarrassed blush?"

GENERAL SAMPSON.

(Former Minister to Equador—In the Arizona Republican.)

"A large per cent are uneducated, but they are industrious, hard-working people; and I believe there is less immorality among them as a race than in almost any other nation. And I am free to say that I would emphatically oppose the idea of sending a Protestant missionary to that country. They have a Christian religion and are satisfied with it, and it is absolutely worse than useless to send Protestant missionaries there."

MR. WINFIELD S. BIRD.

(For Many Years Consul in Venezuela.)

"Eutaw, Ala., February 22, 1910.

"Editor Standard and Times—

"Dear Sir: In your paper of Friday last you quote what Mr. Speer has given as the language used by the Bishops of Caracas with reference to the priests of his diocese.

"I am impelled by a feeling of love and veneration for Dr. Juan Baptist e Castro, the Archbishop to whom he alludes, and by a high appreciation of the character of his clergy, to assure you that Mr. Speer has very unjustly treated them.

"I resided in La Guayra and Caracas from 1881 to 1896, as a representative of the United States Government. Although of the Protestant faith and until 1893, I regularly attended the only Church (Catholic) in that country, and had unusual facilities for knowing the public and private character of the clergy, some of whom were my personal friends, and I solemnly attest this fact that, to the best of my knowledge and belief, they were, without exception, pious and exemplary representatives of their holy profession.

"His Grace the Archbishop was my confessor, and by the character and attainments is the peer of any one of his rank. I must believe that if he used the language quoted, he alludes in general terms to communities anywhere, wherever priests of the Church were at fault.

"I am sorry to say in conclusion that since my return here, in 1897, several Protestant ministers in this community have been guilty of crimes that shocked the sensibilities of even Godless men and women.

"Yours truly,

"Winfield S. Bird."

If the religious belief of the people has any connection with a country's prosperity, then the prosperity of the United States is due to agnosticism or indifferentism, and that of Japan to paganism. And if intellectual culture and material prosperity argue for the correctness of a nation's religious belief, then the ancient Greeks and Romans were right, and the Hebrews, whom we have always called God's chosen people, were wrong.

Spain was greatest when she was most Catholic, as Holland was greatest when she was most Protestant. Little Catholic Belgium was the most prosperous country in the world before the world-war.

If you insist on making comparisons, let the same

be fair. Don't compare the United States (with a population formed by people whose ancestors in Europe were civilized centuries ago) with Mexico, whose people are for the most part Indian or mixed. If we were the children of Indian or half-Indian parents, what could we boast of?

Compare Catholic Belgium with Protestant Scotland, France with England, South Germany (Catholic) with North Germany (Protestant), and the comparison will not only be fair, but in favor of the Catholic country.

Are Catholic Countries Priest-ridden?

Spain, which is regarded as most priest-ridden, has fewer clergy and religious in proportion to its Catholic population than the United States. And here the Catholic Church has fewer to each 1000 members than has any Protestant church. In 1904, Dr. D. L. Leonard (Methodist) compiled statistics which show that there is one Catholic priest to every 896 Catholics, whilst the Methodists have one preacher to every 156 members, the Baptists one to every 144, the Presbyterians one to every 134, etc. Hence the other denominations are six times and more preacher-ridden than Catholics are priest-ridden here. And Spain has fewer priests and nuns than our own country in proportion to its population.

Sometimes we hear that Spain, France and Portugal have expelled the religious because they conduct business enterprises, whilst their properties are not taxed. This charge is answered by

JOHN D. MOORE.

(In the New York Evening Post of August 2, 1911.)

"The population of Spain, by the census of 1900, was 18,180,866, while a year ago there were but 12,142 men in

religious institutions and 42,595 women in 2,656 communities. Two-thirds of the men were teachers. Nearly one-half of the nuns were engaged in hospital work and other charities; one-third of them were teaching, and the remainder were in conventional life, entirely cut off from the world.

"So it is apparent that the great mass of these religious people have no opportunity whatever to enter, with great advantages on their side, into competition with various industries. But even assuming that they had, that they were all devoted to commercial pursuits, under most auspicious conditions, is it conceivable that these 55,000 clericals could perceptibly affect the economic status of their 7,000,000 lay compatriots who are engaged in gainful occupations?

"When one reads that the 'cost of the religious establishments is . . . nearly one-twentieth of the national budget,' it is almost impossible not to agree that this is a heavy load. But on analysis the burden would seem to lighten, for according to the latest statistics which I have at hand the Spanish budget for 1916 was $172,767,678, almost precisely $9 per capita per annum. One-twentieth of this is only 45 cents per year per individual, surely not an unbearable impost, even in an Iberian village."

Reasons Why Some Catholic Countries Are Less Advanced.

1. Most of the so-called Protestant nations of the earth have always inhabited the temperate zones, whilst the torrid regions have fallen to the lot of several Latin peoples. England has colonies in the tropics as well as in the temperate climates, and the people in the latter are not a whit more advanced than the inhabitants of Cuba, Porto Rico, or than the Spaniard in South America, who has the burning sun and the yellow fever to contend with.

2. Inter-marriage of Whites and Indians, as in Mexico.

3. Because of persecution by a more powerful people, such as Ireland was the victim of.

4. It would seem reasonable that Protestant countries should possess a higher civilization than Catholic countries, since their government is not only favorable but leads every encouragement and the prestige of its authority to the Protestant religion. whilst in most Catholic countries the government is in the hands of the Church's enemies, is atheistic, and lends the weight of its influnece to hamper the Catholic Church in her work. Then only a couple of generations ago the government in Protestant countries appropriated the possessions of Catholics and did everything to keep them from advancing. The wonder is not that countries in which Catholics predominate are seemingly behind Protestant countries, but that they are as far advanced as they are.

But WHY does the government persecute the Church in France, Spain, Portugal, Italy?

ANSWER:

Whilst the vast majority of the people of these countries is Catholic, the government is not only non-Catholic, not only anti-Catholic, but anti-Christian. In dispelling the religious their aim is twofold: 1. To confiscate the property which in the course of several centuries has reached considerable value; 2. To secularize education so that the children will learn no more about God. Protestantism would be persecuted as severely as Catholics if it had any hold on these countries.

The Catholic Church Was The World's Greatest Civilizer.

MACAULAY.

History of England, Vol. 1, p. 33.)

"Before the Reformation came, she (the Church) had enfranchised almost all the bondsmen in the kingdom."

GUIZOT.

(History of Civilization, Vol. 1, Lecture 3.)

"No society ever made greater efforts than the Christian Church did from the fifth to the tenth century to influence the world about it and assimilate it. It attacked barbarism at every point in order to civilize it and rule over it."

IBID.

(l. c. Lect. 6.)

"She combated with much pertinacity and perseverance the great vices of the social condition, particularly slavery. The Church did not labor less worthily for the improvement of civil and criminal legislation. Finally she endeavored by every means in her power to suppress the frequent recourse to violence and the continual wars to which society was so prone."

DUGALD STEWART.

(Progress of Philosophy, p. 14.)

"On the present occasion I shall content myself with remarking the important effects produced by the numerous monastic establishments all over the Christian world, in preserving, amid the general wreck, the inestimable remains of Greek and Roman refinement; and in keeping alive, during so many centuries, those scattered sparks of truth and science which were afterwards to kindle into so bright a flame."

CREIGHTON.

(Calixtus III, Vol. 2, p. 345.)

"It must always be an honor to the papacy that in a great crisis of European affairs it asserted the importance of a policy which was for the benefit of Europe as a whole. Calixtus III and his successors deserve, as statesmen, credit which can be given to no other of the politicians of the age. The papacy by summoning Christendom to defend the ancient limits of Christian civilization against the assaults of heathenism was worthily discharging the chief secular duty of its office."

LECKY

(History of European Morals, Vol. 2, Ch. 4.)

"By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored."

ANCILLON.

(European Revolutions, Vol. 1, p. 106.)

"It (the papacy) prevented and arrested the despotism of the emperors, compensated for the want of equilibrium, and diminished the inconveniences of the feudal system."

REV. DR. J. A. PATTERSON (Presby.)

(The Venango, Pa., Herald, Feb. 15, 1916.)

"From the sixth to the eleventh century all the civilizing that was done was done by the Church. The history of the Roman Catholic Church during that period is the history of civilization."

HARALD FOLK.

(Stockholm, Sweden, in "Christianity and Our Own Times.")

"Most of us who are far removed from the activity of the Catholic Church are quite unaware of the manner in which she addresses herself to her task, in the modern industrial world."

REV. PHILIP SCHAFF.

(Before the General Conference of the Evangelical Alliance.)

"She is backed by inspiring memories, as the Alma Mater of the Middle Ages, the Christianizer and civilizer of the Northern and Western Barbarians, the Church of the Fathers, the Schoolmen and the Mysteries; the Church of St. Chrysostom and St. Augustine, of St. Benedict and St. Francis, of St. Bernard and St. Thomas Aquinas, of Thomas a Kempis and Fenelon. She is still full of missionary zeal and devotion, and abounds in works of charity. She embraces millions of true worshippers and followers of Christ, and has the capacity for unbounded usefulness. We honor her for all she has done in the past, and wish her God's blessing for all the good she may do in the future."

DR. NEHEMIAH BOYNTON (Cong.)

(At Brooklyn, N. Y., Dec. 11, 1914)

"The Roman Catholic Church is making and has been making one of the greatest contributions to civilization in the history of the world. If you should withdraw from the City of New York today the power of the Roman Catholic Church there would be bedlam within a month."

CHAPTER III.

Catholics Are Not Forbidden to Read the Bible—But Encouraged.

From time to time articles appear in denominational papers, and letters come from Protestant missionaries in Catholic countries, which tell how the Holy Bible is kept from Catholics, and the anti-Catholic lecturer is always full of this subject. Now, bear with me a few minutes, and convince yourself that when such a writer or speaker does not plainly misrepresent he is badly misinformed.

No church so prizes the Sacred Scriptures as the Catholic Church; no church services, no official church-prayers are half so scriptural as those of the Catholic Church. But during the many centuries of her existence, the Church has seen the Bible so abused, so altered, so mistranslated, so misinterpreted, that she has enacted some laws regulating Bible-reading. Knowing that present-day copies of the Bible are the word of God only when they conform with the original writings of the inspired authors, is not the Church right in requiring that a version of the Scriptures have her approbation before it is offered to her children to read?

The Latin Vulgate (the very word vulgate meaning "for the people's use") was her approved version of the Scriptures for centuries, and no restriction was placed on the reading of the same. Always remember that Latin was the vernacular for a long number of years. Up to the year 1220 there is no trace of any restrictive measure on reading the Bible in the vernacular; and if in that year the synod of Toulouse made such limitation, it was because of the errors of the Cathari, and the decree had only local force. The same is to be said of

the restrictive measures of the Oxford synod held in 1408:—they were occasioned by the false teachings of Wycliffe.

Place yourself in the disturbed state of Christendom immediately following the so-called Reformation in several countries, and you will better understand the timeliness of a decision reached by a committee appointed by the Council of Trent, relative to Bible-reading in the vernacular: "The reading of the Bible translated into the vulgar tongues by Catholic authors is permitted to those only to whom the bishop or the inquisitor, with the advice of the parish priests or confessors, shall judge that such reading will prove more profitable unto an increase of faith and piety, than injurious; because experience has made it manifest that the permission to read the Bible indiscriminately in the vulgar tongues has, *from the rashness of men,* done more harm than good."

Even this ruling was only temporary. At the present time the Church requires only that the version be approved, and that it contain foot-notes explanatory of *difficult* passages.

Who can speak for the Catholic Church with greater authority than its supreme pastors? Hear what these Popes have to say about bible-reading:

POPE PIUS VI.
(1778.)

"At a time when a great number of bad books . . . are circulated among the unlearned . . . you judge exceedingly well that the faithful should be excited to the reading of the Bible; for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine. . . . This you have seasonably effected . . . by publishing the Bible in the language of your country (Italian) suitable to every one's capacity."

POPE PIUS VII.

(1820—to the English Bishops.)

"Nothing can be more useful, more consolatory, more animating; because the Holy Scriptures (the Bible) serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian."

POPE PIUS X.

(To the "Pious Society of St. Jerome for the Spreading of the Gospel," November, 1903.)

"I bless you willingly, with both hands and from the bottom of my heart, because I am certain that the work of the Society of St. Jerome is doing wonderful good and is therefore blessed by God. The more the Gospel is read the more faith is revived. The Gospel is the book which serves for all and for everything. Do they want history today? Very well, the Gospel is principally a book of history. I, who have lived amidst the people, know well their special needs and tastes. When the Gospel story is related to the peopl all listen with attention and gain profit. You are endeavoring to spread abroad the book of the Gospel, and it is indeed well. That book is the preaching written down and all gain profit from it. It is often said that the country people have limited intelligence and cannot profit by the reading of the Gospel. That is false. The country people are much more clever than is thought; they willingly read the story of the Gospel and they know how to apply it properly, sometimes better than the preachers themselves. Others, too, besides country people and those of humble birth can draw pleasure and profit from the Gospel. There are many books of spiritual exercises for the clergy; but there is nothing better than the Gospel, the book of meditation, of spiritual reading and exercises. Not only do I bless you, but I thank you because you are indeed doing a useful and holy work."

POPE BENEDICT XV.

(To the "Pious Society of St. Jerome for the Spreading of the Gospel.")

"We should like to see the holy books in the bosom of every Christian family, carefully treasured and diligently read every day, so that all the faithful may thus learn to live holy lives in every way in conformity with the Divinewill."

CARDINAL GIBBONS.
(In "The Faith of Our Fathers.")

"After his ordination every priest is obliged in conscience to devote upwards of an hour each day to the perusal of the Word of God. I am not aware that clergymen of other denominations are bound by the same duty. What is good for the clergy must be good also, for the laity. Be assured that, if you become a Catholic, you will never be forbidden to read the Bible. It is our earnest wish that every word of the Gospel may be imprinted on your memory and on your heart."

The *American Catholic Bishops, assembled in Council at Baltimore,* say to their people:

"It can hardly be necessary to remind you, that the most highly valued treasure of every family, and the most frequently and lovingly made use of, should be the Holy Scriptures (the Bible). We trust that no family can be found amongst us without a correct version of the Holy Scriptures."

The late Pope, Leo XIII, did much to promote the reading of the Holy Scriptures. He founded a "Congregation" for the advancement of Biblical studies; he addressed a letter to the whole Church on the subject of the reading and study of the Holy Writ; and he has granted special blessings to those who devoutly read the Holy Scriptures daily.

THE WHOLE CATHOLIC EPISCOPATE OF THE UNITED STATES.

Read the letters from numerous bishops of the United States in "Haydock's Bible," all of which tell that they wish for the said version a large circulation among their flocks.

In the very heart of Rome there exists a handsome building called "The Pontifical Biblical Institute," whose motto is "The Word of the Lord remaineth forever." It contains over 20,000 volumes which treat of the Bible, a reading room to which over 250 periodicals dealing with biblical studies come regularly. Here an

international staff of learned professors teach students from twenty-five countries with a view to promote the study and application of the Scriptures throughout the world.

Whilst the Catholic Church pursues a different policy to acquaint her people with a knowledge of God's word, whilst her people might read less of the Bible themselves, they know far more of its hidden teaching than do Protestants. They are taught of the Holy Book at school, have it read to them at church and the preaching they hear is most truly biblical. Hence great injustice is done the Catholic Church by those who contend that her clergy, especially in Mexico and South America, forbid people to accept a copy of the Scriptures even as a gift. The people are forbidden to accept and read a version of the Scriptures, which the Catholic clergy can prove to be faulty in several respects, but let the Protestant missionaries offer the Catholic people the Douay version of the Bible, or in other words the Catholic Bible, and the priest will help circulate them.

You will pardon us for showing that with the wide distribution of Protestant bibles there is a concomitant widespread ignorance of its contents.

PRESIDENT CYRUS NORTHRUP.

(University of Minnesota—In an Address to the Students of the Summer School of that Institution.)

"It is a disgrace to American scholarship that in all the colleges throughout the land there is such a prevailing ignorance of the Bible. As things are today, if you ask the average freshman, or even senior, of a college, especially in the East, who Moses was, he is likely to put him among the twelve Apostles. There is a feeling among a certain class of persons that it is distinguished not to know anything about the Bible."

PROF. ROBERT J. ALEY.

("Indiana State Superintendent of Education.)

"It is being urged upon us constantly that some form of

Biblical instruction or religious training should be given in our schools. I am among those who recognize that there is a crying need for it. Yet we are confronted with this difficulty that the teachers of Indiana, as a class, are woefully ignorant of the Bible. Wherever I have investigated I have found, with few exceptions, that our teachers know little or nothing about the Scriptures. The poorest answers received by the State Board of Education are the answers of questions of a Biblical nature. It may be a startling statement for you to hear, but I am here to state that not more than one per cent of those who take teachers' examinations from time to time, are able to give satisfactory answers to common questions on the Scriptures.

"I deeply deplore the lack of Biblical knowledge exhibited by those to whose care are committed the children of the State of Indiana. I hope the day is not far distant when every teacher in Indiana will undertake a systematic study of the Scriptures.

"What we want is a plain study of the plain Bible."

The Catholic Church Does Not Accept the Protestant Theory.

Protestants accept the theory of "The Bible and the Bible only," though the theory cannot be supported by good logic, and is irrefutably exploded by the very history of the Bible. General Bible reading was impossible until the invention of the printing press late in the fifteenth century. The whole civilized world had been Christian for centuries, before it was possible to act on the Protestant theory. People as nations received their faith by hearkening to the voice of the Church which was commissioned to *preach* the gospel, to *teach* whatsoever Christ had commanded her.

The Protestant theory is *only a theory*, for, as a matter of fact, people usually become Christians first, and then begin their bible-reading. Nine-tenths of Protestants join the church at the instigation of their par-

ents, or at revival services (where they are won *by preaching*). Bible-reading, therefore, usually *follows* their conversion instead of *preceding* it.

Private Interpretation of the Bible has produced the multitudinous contradictory sects, thereby disproving the reliability of this theory.

W. E. LECKY.
(In "Rationalism in Europe, vol. II, p. 209.)

"Protestantism could not possibly have existed without a general diffusion of the Bible, and that diffusion was impossible until after the two inventions of paper and printing."

THE TIMES.
(London, Jan. 13, 1884.)

"England alone is reputed to contain some seven hundred sects, each of which proves a whole system of theology and morals from the Bible."

LUTHER.
(Epis. ad Zwingl. ap. Balmes, p. 423.)

"If the world lasts for a long time, it will again be necessary, on account of the many interpretations which are now given to the Scriptures, to receive the decrees of councils, and take refuge in them, in order to preserve the unity of faith."

DR. VON SCHELLING.
(Vorlesungen, etc., p. 54.)

"Why did we ever replace a living authority by a dead letter, if we must study the dead languages of the past to understand the Scriptures? The burden is beyond all reason."

DR. KAHNIS.
(Die Lutherische Dogmatik, vol. ii, p. 25.)

"In the apostolic and post-apostolic times it was the traditional word which gave solidarity to the congregation which nourished the living faith."

CHAPTER IV.

The Catholic Church Is Not Intolerant.

1.

Rivalry between two or more classes of people often begets antagonism. We Americans are well acquainted with this fact in the political world. Whether in National, State or Local politics, the followers of one candidate for an office leave no stone unturned in their effort to make a case against that one's rival. So it has ever been between rival nations and rival religions. The Jew did not like the Gentile; the Roman did not like the Jew; the pagan could not bear the Christian; Catholics did not like Protestantism; Protestants saw no good in Catholicism; one Protestant sect disliked another. And for several centuries it was the fashion for the adherents of one to antagonize and persecute the other.

2.

Especially would the *true* Church of God be persecuted, since it would ever be opposed to the worldly spirit. It would be persecuted by the State whose un-Christian maxims and principles it must often condemn; by tyrannical rulers whose injustices it would cry out against. It would be persecuted by rival religions, because error is always bitter in upholding itself against truth.

Christ, the divine Founder of the true Church, declared that persecution by her enemies would be a mark of said Church's divinity: "The disciple is not above the Master; . . . If they have called the goodman of the house Beelzebub, how much more them of his household"? (Matt. X, 24, 25). "And you shall be hated by all men for My name's sake" (Matt. X, 22). "Blessed are ye when they shall revile you and persecute you,

and speak all that is evil against you, untruly, for My sake: Be glad and rejoice, for your reward is very great in Heaven. For so they persecuted the prophets that were before you" (Matt. V, 11, 12). Christ was persecuted unto death; so were His apostles, twenty-nine out of the first thirty Popes died martyrs.

3.

I need not tell the reader that there was no Protestantism to oppose until fifteen hundred years after Christ. But since then the Catholic Church has been persecuted more than she has been the persecutor. It is true that Catholics persecuted Protestants as well as Protestants Catholics, but the Catholic Church *as such* never persecuted, whilst Protestant churches *as such* did. The *very founders* of the sixteenth century religions *advocated* persecution. Luther wished the Anabaptists to be burned; he appealed to the civil power against Carlstadt and the Zwinglians; he was responsible for the peasants' war, for a thirty-years' war. John Calvin burned Servetus at the stake for denying a teaching of faith; and he wrote a book in defense of the right of religious persecution. The Scotch Parliament, in 1560, decreed death to all Catholics. John Knox looked upon persecution as a duty. (Milner—"End of Controversy"). The heads of the Episcopal church, from Henry VIII to Charles II were arch-persecutors of Catholics. (Consult Hallam, Green and other Protestant historians). John Wesley, in 1780, wrote: "The Catholics are not to be tolerated by any government."

If the Catholic government of Spain had a Spanish Inquisition, Calvin had his Genevan Inquisition, and Elizabeth had her Court of High Commission for the same purpose. If there was a state law in one or other country to force the Jew or Moor to become Catholics, there were drastic penal laws to force Catholics to be-

come Protestants in many countries, especially in England, Scotland, Ireland, Germany, Holland, Sweden, Denmark.

Persecution of Protestants in Catholic states was far more justifiable than persecution of Catholics by Protestant rulers, for it must be remembered that the Catholic religion had long been in possession, and the introduction of a new religion disturbed the peace of the land, fomented religious strife and hence was regarded as an evil which the state should not tolerate. In Catholic countries, persecution was carried on by rulers who were only members of the Church, whilst in Protestant countries persecution was waged by the very heads of the church themselves.

Protestantism, which is based on private judgment, is inconsistent in opposing any form of Christian belief.

But come down to our day: The only Church against which there exists organized hostility is the Catholic Church. Anarchy, Socialism, Masonry, are against her. Protestantism, as the very name implies, is opposed to her. The atheistic element in Catholic countries hate her like Julian the apostate hated Christ. Her property is confiscated, her religious exiled, the most absurd charges leveled against her. Yet amid it all the Catholic Church prays: "Father, forgive them," and she fears not, because of her Founder's promises: "Behold, I am with you all days even unto the end of the world," and "The gates of hell shall not prevail against her (the Church)." She is even consoled: "Rejoice and be glad; they persecuted Me, too."

ST. BARTHOLOMEW'S NIGHT.

How about the massacre of Huguenots in France which was sanctioned by the Pope?

ANSWER:

Few historians now connect the Pope as accomplice with the French court in the massacre on St. Bartholomew's Day. In fact the historians, Ranke, Martin, White, Loiseleur, de la Ferriere, contend that no general massacre of Protestants was premeditated by the King, but only the assassination of Coligny, tated by the King, but only the assassination of Coligny, the leader of the Calvinist faction. The general uprising was the outcome of a sudden impulse on the part of the people, who, stirred up by Catharine de Medici, heard that the Huguenots were to march into Paris to avenge Coligny's attempted murder two nights previous. Charles IX, it is true, was induced to consent to the massacre, but he was not acting for the Church. On September 22, the King wrote to La Mathe-Fenelon, his ambassador in London, as follows: "Coligny and his followers were all ready to visit upon us the same fate we dealt out to them."

Rome's rejoicing was not over the massacre of the Huguenots, but over the escape of the King, Queen and the King's brothers, against whose lives the Pope was led to believe there was a conspiracy. Later the Pope learned of the actual facts and of the cruelties, whereupon he became so indignant that he refused to receive in audience and called "an assassin" Maurevil, who attempted to take Coligny's life two days before the terrible massacre. As bad as the execution of the Huguenots was in France, it bears no comparison with the execution of Catholics by Elizabeth in England. Then the massacre was a political act, not having been inspired by religious motives at all.

THE SPANISH INQUISITION.

The Spanish Inquisition is the ever-ready proof which enemies of the Church adduce to show how intol-

erant Rome has ever been of other religions, and how cruelly she persecuted. Then arguing that "Rome never changes" (according to her own teaching) they pretend to fear that if she had the upper-hand today, she would persecute Protestants just as unmitigatingly.

Now we would remind our non-Catholic friends (1) that Rome *does* change in her discipline; the only thing she confesses not to change in is the *teachings of faith,* which were revealed by God for all times and all places; (2) that *as a Church,* Rome *never* persecuted; that the Spanish Inquisition was a political institution, and that Rome frequently protested against its abuses; (3) that in those times persecution was the order of the day among all forms of the Christian religion, and that in Protestant countries there were far more Catholic victims thereof than there were Protestant victims in Catholic countries; (4) that Protestant persecution was far more reprehensible than Catholic, because it was advocated by the Reformers themselves and carried on by the direction of those who were at the same time head of the Church and State, whilst Catholic persecution was carried on by the State alone; (5) that *from the testimony of Protestant historians alone* we are able to prove that the Spanish Inquisition, terrible as it was, is outclassed by the Inquisition in Protestant countries.

Unfriendly non-Catholic writers generally derive most of their information on the Inquisition from Llorente, who declares that he burned the official reports. He was a deposed priest, who was dismissed from the Board of Inquisitors, of which he had been Secretary. Our enemies are ever prepared to swear by the deposition of a deposed priest, not thinking that nine times out of ten he is moved by *revenge* to write.

The Inquisition was a royal and political, rather

than an ecclesiastical institution. The King nominated the inquisitors, who were equally composed of lay and clerical officials. From the King, and not from the Pope, they derived their jurisdiction, and into the King's coffers, and not into the Pope's, went the emoluments accruing from fines and confiscations.

RANKE.

(In "The Ottoman and Spanish Empires.")

"It (the Inquisition) was in spirit and tendency a political institution. The Pope had an interest in thwarting it, and he did so; but the King had an interest in constantly upholding it."

PRESCOTT.

(Ferdinand and Isabella, Vol. 3, p. 202.)

"The reign of Elizabeth was not a whit less despotic, and scarcely less sanguinary, than that of Isabella."

HALLAM.

(Const. Hist., Vol. 1, ch. 2.)

"Persecution is the deadly original sin of the reformed churches, which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive."

ROUSSEAU.

(Letters de la Mont.)

"The Reformation was intolerant from its cradle, and its authors universal persecutors."

In confirmation af Hallam's and Rousseau's contentions we quote the following:

MARTIN LUTHER.

(Audin's Life of Luther, p. 312.)

"You have taken up the sword—by the sword shall you perish. In resisting your magistrates, you resist Jesus Christ. You wish to emancipate yourselves from slavery; but slavery is as old as the world. Abraham had slaves, and St. Paul establishes rules for those whom the laws of nations reduced to that state. The rights of fishing, of fowling, and of pasturage are regulated by the jurisdiction of the country. On reading my letter, you will shout and exclaim that Luther has

become the courtier of princes; but before you reject, at least examine my advice."

DIET OF HAMBURG.

(Gast., p. 176; Gatron, p. 222, vol. 2, liv. 1, de Davidisme.)

"If, then, the Ana-baptist persists in his sinful doctrine, and sustains the necessity of a second baptism—if he denies original sin, and separates himself from us, let him die by the sword in his culpable obstinacy."

CALVIN.

(Inst., chap. xi., sec. 3-4.)

"The Church and State have the right to punish heretics, they ought to combine to correct the vices of society. The Church has no right to wield the sword; coercive measures belong to the State, which ought to resort to them in behalf of the interests of God."

Witchcraft was treated by Protestant England and Scotland as was heresy in Catholic countries. Now, Mackay, in his "Curious Superstitions," computes that in Scotland from the passing of the Act against witches under Queen Mary to the accession of King James I, seventeen thousand witches were burned in Scotland, whilst in England forty thousand supposed witches perished in this way between 1600 and 1680, three thousand during the Long Parliament which undertook its struggle with the Crown in the cause of civil and religious liberty.

In our country the Puritans persecuted the Quakers (Blue Laws); and in the religious riots of Philadelphia in 1844, Catholic churches were burned down in the name of Protestantism. They who live in glass houses should not throw stones.

If persecution were natural to the Catholic Church, why do you not find the Irish people persecuting a single man on account of his religion? This people has been Catholic for 1400 years. Why do you not find persecution in Rome? When James II, a Catholic King of

England (1685), did show preference to the Catholics in his realm, the Pope wrote him that he must not persecute his Protestant subjects. But when this same James was succeeded by a Protestant King, a horrible persecution of Catholics was inaugurated.

Germany, regarded as the cradle of religious liberty, the birthplace of the so-called Reformation, persecuted the Catholic Church until only a generation ago.

CHURCH DOES NOT TOLERATE CONVERSION BY FORCE

LEO XIII.
(November 1, 1885)

"The Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic faith; for, as St. Augustine wisely reminds us, man cannot believe otherwise than of his own free will."

CARDINAL MANNING.
(Nottingham, England, 1881)

"And here let me say in passing that I have seen, I may say, a challenge thrown out to us in this form: Catholics know that if they were in a majority, they would coerce their fellow-countrymen in the matter of religion. To this I say, absolutely, NO, and I say no as a Christian, and I say no as a Catholic."

In countries like our own, where there is no state religion, and where Catholics and all the Protestant sects are supposed to be on equal footing, intolerance is wholly one-sided, and it is non-Catholic intolerance. Many powerful secret orders exist whose members pledge themselves not to vote for a Catholic for any office, not to employ a Catholic in any capacity, to labor for the suppression of parish schools, etc., etc. A score of periodicals, full of hate, resort to every form of calumny and misrepresentation in their propaganda to secure these ends. Men seek and are elected to im-

portant offices in city, state and nation on an anti-Catholic platform. No parallel instances could be adduced of like intolerance on the part of Catholics towards Protestants.

BANCROFT.

(In his "History of the United States," vol. 1, chap. 7.)

"The foundation of the colony of Maryland was peacefully and happily laid. Within six months it had advanced more than Virginia had done in as many years. But far more memorable was the character of the Maryland institutions. Every other country in the world had persecuting laws; but through the benign administration of the government of that province, no person professing to believe in Jesus Christ was permitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore, a dreary wilderness was soon quickened with the swarming life and activity of prosperous senttlements; the Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeake; and there, too, Protestants were sheltered against Protestant intolerance. Such were the beautiful auspices under which Maryland started into being. Its history is the history of benevolence, gratitude, and toleration."

CHRISTIAN WORLD.

(England.)

"The Bishop should study ecclesiastical history as far back as the time of the Reformation. He would then find that when the Roman Catholic Church was dis-established in this century, 20s in the £1 of its endowments was taken away, and all its buildings, whether devoted to sacred or secular uses."

REV. DR. T. MOFFATT.

(Newark, New Jersey.)

"There is another thing, I remember, and that is that the Protestants also persecuted the Catholics. Servetus was burned at the stake and John Calvin gave his sanction to the execution of a man whose only crime was that his religious theories did not jibe with those of Calvin. In our own land we have also read about the Puritans persecuting the Bap-

tists, and we have also read about the persecution of the Quakers; in other words, Protestants persecuting Protestants."

WASHINGTON GLADDEN.

(In The North American Review.)

"Let those of us who are Protestants remember and confess that the most grievous case of religious persecution which has occurred during our generation was not the persecution of Protestants by Roman Catholics, but of Roman Catholics by Protestants."

REV. FREDERICK J. JOBSON.

("America and American Methodism.")

"Baltimore . . . derives its name from Lord Baltimore, who, in the reign of William and Mary, settled here as a colonist with his family, and who gave to Protestants the free exercise of their consciences in the worship and service of God, but also acted justly and generously to the aboriginal Indians from whom he purchased the lands of the State."

REV. G. R. GEBAUER.

(Duluth, Minn., April 19, 1914)

"For myself I should prefer Catholic rule and I should rather have lived in the Rome of Clement VII than in the Geneva of Calvin."

Read Chapter II, Part I, of this volume for an abundance of testimony bearing on the subject of Protestant intolerance.

A CONTRAST.

In the Protestant community of Fort Lauderdale, Fla., 181 citizens out of 188 voting declared that a Catholic girl, duly qualified and already engaged, should not teach in the public school because she was a Catholic, notwithstanding she was of most excellent character and ability.

In the Catholic community of Thiboudaux, La., the voting population of about 2,200, of which not more than 15 per cent is non-Catholic, the parish (county) hires about eighty teachers and nearly fifty per cent on an average are non-Catholic. Recently an Episcopalian was selected a superintendent of schools by a school board of ten Catholics.

THE MARITIME BAPTIST.

(New Freeman, Saint John, N. B., Aug. 5, 1916.)

"In New Brunswick we have parallel cases. Restigouche, with a Catholic population of 10,205 out of 15,687, has two Protestant members out of three.

"Now what about the Protestant counties of Albert, Carleton, Charlotte, Queens, Sunbury and Yory? There is not, nor never was a Catholic even nominated. In St. John county a Catholic was once nominated but defeated and the same occurred in Kings county. In St. John city there is not a single Catholic representative in the city council."

Church and State.

The Catholic Church is not desirous of a union of Church and State except where separation of Church and State means the subjection of the Church to the State, persecution of the Church by the State. Fair play is all that is asked. We often wonder why our critics do not note the closer union of Protestant Church and State in Protestant countries.

Glance over the map of the world and count the countries which are called Protesatnt. This will be your discovery: Prussia, Saxony, Holland, Denmark, Norway, Sweden, England, and parts of Switzerland. Now go over the list again and note how many of these are Republics—have a republican form of government. Not one, save Switzerland, and it was a Republic before Protestantism was born, and every student knows that its freest cantons are still Catholic! Every vestige of *liberty* which *England* retains was given to her when Catholic bishops and Catholic barons stood between the people and the throne, and by means of the trial by jury, and other franchises from time to time, wrested from the crown the Magna Charta, built the Constitution, of which Englishmen are so proud.

Not only has Protestantism not produced Repub-

lics, but in all Protestant countries there is the "Union of Church and State," which our enemies deprecate as an intolerable situation.

Ours is not a Protestant country; only two-fifths of our countrymen profess any form of Christianity. But there was a time—inColonial America—when the country was quite Protestant; and in those days, religious liberty was unknown, save in the small Catholic colony of Maryland.

Greater Right To Be Here Than Others.

The Catholic Church takes more pains to teach her people their *duties* to the American Republic than to remind them of their *rights*. But if Catholics and Protestants were to press their respective claims for priority of right to live in blessed Columbia, the former would easily win:

1. No right is so indisputable as the right procured by Discovery; and no land owes its discovery so much to Catholic faith, Catholic ardor, Catholic instinct, as America. The bravest of our sailors and mariners today would have hesitated to venture out on the broad ocean 400 years ago in such ill-fitted and almost open boats. But Columbus, aided by a Catholic Queen, risked it. He risked it not for man, but for God; not for gold, but for souls. His prime motive was to bring the Catholic religion to another land and hence he was accompanied by priests, who were the first to bless this country; they planted the cross of Christ thereon, and dedicated the same to San Salvador,—Holy Savior.

2. Next to discovery, there is nothing that could

establish a stronger right than Exploration! And the first explorations carried on in the New World were by Catholics. They gave names to our lakes, rivers, and cities. The Cabots erected the Cross on Cape Cod 120 years before the Puritans set foot on Plymouth Rock; the Catholic Balboa discovered the Pacific; the priest Marquette was the first to sail down the Mississippi; the priest LaSalle was the first navigator of the Great Lakes; and the priest DeSmet was the first to bring the Christian religion to the savage tribes of the Rocky Mountains. A railroad conductor in lower California is, so to say, obligated to rehearse the "Litany of the Saints" every day in calling off the many towns and cities christened by Catholic missionaries.

3. If the right to live in this land belongs to any denomination, it should surely belong to that religion, which first proclaimed religious toleration in America. The Catholic Lord Baltimore, at the head of the Maryland Colony, was the first one in our country or in all the world to proclaim it. Shortly after the discovery of America, the different Protestant religions had their birth in Europe, and fierce persecutions ensued. In France, Holland, Germany, England, Scotland, Switzerland, the new religions became so intolerant of the old, that in the persecutions which followed thousands were burned, hanged, beheaded, maimed and whipped, whilst others were outlawed and their property confiscated. These persecutions started an exodus of people to the land discovered by Columbus; but even here, one non-Catholic denomination persecuted another; everywhere save in Catholic Maryland were people fined and imprisoned for conscience sake. In this Catholic colony religious toleration was made the basis of the State, and persecuted Protestants were invited to Maryland to serve their God in their own way unmolested.

CHAPTER V.

Catholics Always Loyal to Their Country.

If we can prove that the Catholic Church has done more for our country in the past than any or all other institutions, and that she is doing more today, it should not be necessary to answer what to us is a laughable charge, viz.: that spiritual allegiance to Rome cannot go hand in hand with political devotion to the United States government. Here we shall recount some of the things for which America is indebted to Catholics; then we shall show what allegiance to Rome implies, and quote Protestant scholars, who repudiate the charge that loyalty to the Pope is incompatible with civil allegiance to one's country.

1.

The United States had its birth as an independent nation in 1776, when the grandest government in history was established. To whom are the 100,000,000 people who now enjoy the blessings of this free country mostly indebted? They may not be prepared to acknowledge it, but it will not be difficult to prove that humanly speaking we would have no United States to boast of, were it not for the assistance young America received at the hands of Catholics. Catholic France sent a fleet of 10,000 men, furnished the great generals Lafayette, LaGrasse and Rochambeau, and supplied $3,000,000; Catholic Poland sent us Pulaski and Kosciusko; Catholic Ireland furnished a dozen generals, and one-half the soldiers in the Revolutionary war were Irishmen; Catholic Spain contributed 3,000 barrels of gun-powder and 1,000,000 francs. In fact nearly all the aid which our struggling patriots received from foreign countries came from Catholics. Washington wrote a letter to the

Catholics of New York acknowledging the indispensable aid they contributed to the new-born nation, and thanked them for the same.

GEORGE WASHINGTON.

(November 5, 1775, in a letter addressed to Boston bigots)

"It is our duty to address public thanks to our Catholic brethren, as to them we are indebted for every late success over the common enemy in Canada."

Nine Roman Catholics signed the Declaration of Independence; several Catholics helped frame the Federal Constitution; even today the Chief Justice of the Supreme Court, who interprets this wonderful document, is a Catholic.

Commodore John Barry, the father and founder of the American Navy, was a Catholic; the city of Washington was planned by a Catholic; the White House was designed by a Catholic.

"THE STATE," (Columbia, S. C.)

(Nov. 9, 1914.)

"Charles Carroll of Carrollton was the wealthiest private citizen of his time in the United States, signer of Thomas Jefferson's 'Declaration of Independence,' member of the first Congress of the United States, one of the great 'fathers of the republic'—and the most influential Roman Catholic layman in the country."

2.

When the Union had to face its first great peril, which resulted in the Civil War, the proportion of Catholics in the Union army was double the proportion that the Catholics bore to the whole population. A whole host of Catholic generals in the Civil War helped to preserve the Union, among them might be mentioned, Sheridan, Rosecrans, Buell, Shields, Mulligan. It is on record that a Mr. Ryan, of St. Paul, was the first to volunteer his services to Lincoln.

The first soldier to lose his life at Vera Cruz, the first victim of a Villista raid, at Columbus, N. M., were Catholics.

JERSEY COUNTY DEMOCRAT.
(Jerseyville, Ill., Aug. 6, 1914.)

"There have never been found truer men to their oath of office than these Catholics, especially during the Civil War as shown by our Generals like Sheridan."

GOVERNOR PHILLIP (Wis.)
(Sept., 1915.)

"Whoever says that a Catholic is not a good citizen, does not know him. The Catholic is made of the sort of stuff that built up a good Union army, and if needed again would readily respond."

In 1898, Catholics did not take Spain's religion into consideration when they answered the call to arms to fight for Uncle Sam against that country.

During our recent "border trouble," the Knights of Columbus had a count made of the religious complexion of the National Guard, and discovered that about one-third of the whole number was made up of Catholics.

3.

For many years immigration to the United States from the different countries of Europe has been heavy. In some of our big cities these so-called foreigners constitute more than one-half the population. They come with their strange customs, language, and inclinations. Every person must readily see that these cities would no longer merit the appellation "American" unless there were at work some unifying power, which amalgamates them with the native-born and makes of them good, law-abiding citizens,—and our observant men give almost full credit for this invaluable service to the Catholic Church. The sameness of the Catholic Church here with the Catholic Church they knew in their own land makes

them feel welcome to her membership, and at home in her temples. Foreign children are able to attend a parochial school where teacher and priest know their own language; here they are trained in virtue as well as knowledge, in patriotism as well as religion, and the country of their adoption becomes dearer to them than the country of their birth.

4.

If this government is to endure and be glorious it is not sufficient that it be based (as it is) on Christian principles. Those who govern the people, who make and execute our laws, who teach in our schools, must be *imbued* with Christian principles. Is the rising generation, which will be in control in twenty or thirty years hence, being properly schooled for the task? Not if Lyman Abbott (and a thousand others who say substantially the same) is right, when he contends that "Development of intelligence without a concurrent development of the *moral* nature does not suffice." For the continued safety of our government as now constituted, it is necessary that education tend to make our children *good* as well as learned citizens; it must be applied to the heart and conscience as well as the head. But only one million and a half of our children are receiving an education of this kind, and nearly all of them are in the Catholic parochial schools.

5.

Take account of what the Catholic Church is doing for suffering humanity; there is kindness and benevolence and charity outside the Catholic Church, but no church has within it a large body of people who make charity their life's work. Hospitals, Reformatories, Homes for the Aged, the Poor, the Orphan, under Catholic auspices, abound

6.

The moral soundness of a nation's life rests on the sacredness and stability of the families which make up the nation's people. But there exist in our country 3,000 divorce courts, which annually break up the family for 400,000 people. The law which permits this contributes to the killing of love, devotion, sacrifice, contributes to the making of criminals. The number of divorces would be increased by one-fifth, were it not that 19,000,000 of our countrymen are pledged not to take part in the nefarious work. Who are these? The Catholics of the United States.

7.

Our observant statesmen see the beginning of a virulent cancer in the body politic in the growth of Socialism and its zealous propaganda. No greater enemy to our country could be conceived than that which seeks to overthrow the whole government and to erect another of an untried kind in its stead. Socialism proposes this, and there is no large organization, save the Catholic Church, which is taking the government's side.

If a friend in need is a friend indeed, then our country has no truer friend than the Catholic Church.

Temporal Power of the Pope.

Many Protestants erroneously believe that the Pope is impatient to become a Temporal Ruler; that he is playing secret politics through bishops and priests everywhere in order to get Catholic subjects into high office, who, because of sworn loyalty to him, will promote the interests of the Catholic religion.

To such as have even surmised that this might be true, I wish to declare without the slightest qualifica-

tion that the Pope is not concerning himself in the least about American politics. And if a Catholic were to become President, the Catholic religion would not seek a single favor at his hands and would be far less likely to get any than at present, since he would fear the charge of being partial. Rome would not meddle with his administration; she would have no interest in him other than a hope that he would rule justly and creditably. And granting the impossible supposition that Rome would make a suggestion to him of a political nature, he could, without being disloyal, tell the Pope to stay within his (spiritual) realm.

The territory where the United States has its seat of government belongs to no state. It must be free from meddling on the part of any other ruler. The Church's situation is quite similar; she needs some, if only small, territory, where her Supreme Ruler will have freedom to govern the subjects of the Church in spiritual matters without danger of interference by a hostile king. By "Temporal Power" is *not* meant the power to rule the nations, or any single nation, in temporal matters.

HARPER'S WEEKLY.
(August, 1903.)

"Public opinion accepts the plea that for an effective exercise of his functions the Pope needs political independence. What guarantee does the inmate of the Vatican possess that the successor of Victor Emmanuel III. will not be an infidel or a degenerate? What assurance has he that an outburst of spite or violence on the part of the civil power in Italy might not be coincident with such a state of disturbance in Europe as would preclude the hope of succor from any Catholic or friendly power? To say that the exercise of the Papal functions does not require political independence seems, from the view-point of pious Catholics, to be unreasonable, because it contradicts the experience of 1,500 years, to which no real exception is presented by the wariness and

self-repression temporarily evinced by the house of Savoy, which itself is in a precarious condition."

No Danger From the Pope

POPE PIUS X.

(In an Address to a Party of Pilgrims from the Argentine Republic.)

"The Church will always defend the constituted authorities, imposing love, obedience, respect and observance of the laws, helping the State to provide for the maintenance of peace. At the same time the State should always render to God the things that are God's, by showing itself respectful to that authority of the Church which God has given her, and by not thwarting, but rather protecting her and her children."

CARDINAL GIBBONS.

(Chicago Inter-Ocean, November 28, 1908)

"You must have no less respect for those at the head of your government than you have for the Pope in his department."

CARDINAL O'CONNELL.

(Boston, Mass.)

"The Catholic civil allegiance divided? Why, look across the sea, to where all Europe is in arms. Every Catholic is fighting loyally, giving his very life for his own country. And though some of these countries have merited little gratitude from any Catholic, still the very priests are in the trenches, each a defender of his native land. Where, I ask of any honest witness of these facts under his very eyes, where is this divided allegiance? And the Pope—is there one in this country who, after this war, will ever dare to accuse the Pope of interference in civil affairs or of weakening the loyalty of citizens?"

CARDINAL NEWMAN.

("The Pope," p. 68.)

"Were I a soldier or sailor in her Majesty's service in a just war, and should the Pope suddenly bid all Catholics to retire from her service, I should not obey him."

COUNCIL OF BALTIMORE.

(May, 1846)

"We can confidently appeal to our whole tenor of instruc-

tions, not only in our public addresses, but in our most confidential communications, and you bear witness, that we have always taught you to render to Caesar the things that are Caesar's, to God the things that are God's."

BISHOP ENGLAND.
(Charleston, S. C.)

"Let the Pope and Cardinals and all the powers of the Catholic world united make the least enroachment on that Constitution, we will protect it with our lives. Summon a General Council. Let that Council interfere in the mode of our electing but an assistant to a turnkey in a prison—we deny its right; we reject its usurpation. Yet we are most obedient Papists."

RT. REV. TIMOTHY CORBETT.
(Crookston, Minn.)

"Catholics pay obedience in spiritual matters to a wise, unselfish, just and God-commissioned ruler, but not in civil matters."

RT. REV. B. J. KEILEY.
(Bishop of Savannah, Ga.)

"Catholics in civil matters owe and pay allegiance and loyal support to no person, power or authority save the United States; the Pope has no authority over us in civil matters; no Catholic recognizes in him any right or title to have or demand civil allegiance.

"I assert that we Catholics are more loyal to our institutions than others, or at least that our loyalty is based on much higher and stronger motives. We believe that all authority comes from God; that resisting lawful authority is resisting God; that our government is the lawful government in this land; hence with us loyalty to God and loyalty to the Republic go hand in hand, being based on the same motive and resting on the same authority—the Word of God. Can our Protestant fellow-citizens do better? Can they do as well?"

W. E. GLADSTONE.
("Vaticanism," p. 14)

"The immediate purpose of my appeal has been attained, in so far that the loyalty of our Roman Catholic fellow-subjects in the mass remains evidently untainted and secure."

CANON NEVILLE.
(In "A Few Comments.")

"Some one may urge that the Pope may issue a mandate, enforced by an annexed excommunication, forbidding all Catholics to engage in the war against him.....The supposed action of the Pope does not change the question materially. The soldiers and sailors would not incur it, because 'grave fear' excuses from censure (excommunication), censures being directed against the contumacious, not against those who act through fear of coercion."

BELLARMINE.
("De Rom. Pont." Vol. 2, p. 29.)

"In order to resist and defend oneself no authority is required.....Therefore, as it is lawful to resist the Pope, if he assaulted a man's person, so it is lawful to resist him, if he assaulted souls, 'or troubled the state,' and much more if he strove to destroy the Church. It is lawful to resist him, by not doing what he commands, and hindering the execution of his will."

REV. J. P. McKEY, C. M.
(In the "Marian," 1913.)

"If by any impossible supposition, the Pope should man army and fleet to storm our coast, do you know what Catholics here would do? You would have two million Catholics in the American army ready to die to resist the Pope's invasion; you would have thirteen million Catholics in their homes praying for their sons, brothers and fathers in the field; you would have forty-five thousand Catholic nuns upon their knees before the Tabernacle, beseeching the God of armies to strike the guns from the Roman emissaries; you would have seventeen thousand priests in the front ranks of the army fighting until they died for the Constitution of the United States. We would be loyal Catholics, still we would say to that Pope: 'We shall render to God the things that are God's. Yes, but we will render also unto Caesar the things that are Caesar's.'"

REV. G. R. GEBAUER.
(Duluth, Minn., April 19, 1914)

"We Protestants are apt to have a rather exaggerated notion of the power of the priesthood outside the walls of the Church. I believe that no intelligent Catholic would permit any priestly dictation in matters of strictly secular life. Yes,

and in the Roman Catholic Church in America itself would arise bishops in protest in case his holiness in Rome were to meddle with American political life."

REV. K. A. BRAY (Episcopal.)
(Episcopal, Geneva, N. Y.)

"To those who are forever harping on the power of the Pope, meaning thereby not his spiritual, but his temporal power, the problem set by this war must be a hard nut to crack. Here Roman Catholic fights his brother, each owing allegiance to the same spiritual head, yet each with his life protesting allegiance to different and opposing temporal rulers. Austria, one of Rome's most faithful children neglecting the pressure of Rome, along with Germany so largely independent of Rome, fighting France still very largely Roman Catholic; England dominatingly Anglican, aided by Ireland herself divided as by a line into Roman Catholic and non-Roman Catholic camps. If to be a Roman Catholic means loyalty to the Pope in antagonism to loyalty to one's country, what is the answer to the present situation?"

GOVERNOR HAMMOND (Minn.)
(The Tribune, Minneapolis, Oct. 13, 1915.)

"I believe thoroughly that no order of citizens in this country is more patriotic and more devoted to America today than the Knights of Columbus.

COMMITTEE OF MASONS
(Who examined K. of C. Ritual.)

"The ceremonial of the order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our country as the richest and most precious possession of a knight of the order."

VICTOR (N. Y.) HERALD.
(Oct. 9, 1914.)

"I have found the measure of their patriotism, their loyalty and their integrity to be in exact proportion to their devotion to their Church and their obedience to its teachings."

Church Not In Politics.

Now a word on "Catholics and Politics." Catholics, like other citizens, have politics, but the Catholic Church has none. Some of the Catholic bishops of the United States are Republicans, some are Democrats. So it is with the priests and people. And not only is there never a word from Rome or elsewhere about what Catholics should be in the matter of politics, but the clergy never so much as intimate to the people how they should vote. This should be plain to any observant person. Some of our states, where Catholics constitute nearly one-half the total population, will go Republican, whilst other states where they are equally strong will be carried by the Democrats. If Catholics were in politics, as many Protestants think they are, nearly all the Eastern states would have Catholic governors, most of the big cities Catholic mayors. Religion is not carried into politics by Catholics.

What we say about our country is equally true about others.

REV. D. F. BRADLEY (Prot.)
(Cleveland, Ohio, July 19, 1914.)

"Now as to the danger of the Catholics controlling the government. If they had any such designs they have not been very successful in carrying them out. There has never been a Catholic President or Vice President. There have been eight Episcopalians, seven Presbyterians, four Methodists, three Unitarians, two Dutch Reformed, one Disciple and one Liberal.

"I do not recall that a Catholic was even ever nominated for President or Vice President. The present administration is about as Presbyterian as it can be, both President and Vice President, the Secretary of State and a majority of the Cabinet are Presbyterians. Many of the heads of bureaus and Ambassadors are Presbyterians. The Senate is overwhelmingly Protestant. So is the House of Representatives. So is the Supreme Court and the judges of the Federal Courts.

If the Catholics have tried to capture the government they have had very poor success.

"When we come to the local government of cities the case is a little different because the Catholic population in cities is dense and heavy. It is natural that as in Boston where Catholics outnumber the Protestants they should have a large share in the municipal government. It would scarcely be fair were it not so. Yet as a rule Catholics do not get their share of the offices."

HON. W. J. BRYAN.

(The Commoner, Aug., 1915.)

"Those who have come into intimate acquaintance with representative Catholics did not need to be informed that they do not concede to the Church authorities the right to direct their course in political matters, but many Protestants, lacking this knowledge which comes with personal acquaintance, have been misled."

EX-GOVERNOR FOSS (Mass.)

(Aug., 1915.)

"I have a special sympathy for those good people who, mislead by dishonest misrepresentations, are apprehensive or the future of our public schools. But I assure them that those against whom their fears are directed will be found, as they have ever been, in the forefront of the fighting for American institutions on the field of battle and elsewhere in public or private life."

TEXAS DEMOCRAT.

(Tyler, Tex., April 14, 1914.)

"To the average American Catholic, the Stars and Stripes, the American Flag, is next in sacredness to the Cross of Christ.

"If American institutions were as sacred in the hands of those who, in books and newspaper, seek to arouse Protestant prejudice against Catholicism as they are in the hands of the American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we enjoy."

FORT WORTH (Texas) RECORD.

(February 20, 1914)

"We pity the state of mind of any person who conjures up visions of Catholic conspiracy against American institutions in this day of enlightenment, free thought and publicity."

PART VII.

Protestant Witnesses Against Protestantism.

CHAPTER I.

The Reformation as Learned Protestants See It.

Of recent years every historian of note, who has been less of a partisan than a searcher after facts, has taken his turn in exploding the old fables concerning the work and motives of the so-called Reformers.

The "discovery" of the Bible in the library of the Erfurt University; the sale of "licenses to sin"; the slavery of the human mind and will to the tyranny of Rome, etc., etc.,—all these oft-repeated "reasons" for the sixteenth century revolt, are now shown to be the purest fiction, which did service in novel, controversy, and in such history as "conspired against the truth."

Luther, who conceived the theory of "salvation by faith alone" to appease a troubled conscience, was long looking for a pretext to voice it, but had no thought of setting up a new religion. Circumstances favored the rupture with Rome; nationalism was at its height; rationalism was prevalent in the upper classes; princes craved for greater independence; an opportunity to confiscate church and monastic property was in sight.

Evils existed in the Church, it is true; but greater evils prevailed a century previous. Reformation in and by the Church was timely (and the Church exists to reform the lives of her subjects), but a doctrinal reformation in the Church of Christ is absurd. If Christ's

promises meant anything; if the Bible, which the "reformers" pretended to swear by, meant anything; if the Almighty was to be trusted at all, His Church would never drift away from the rock on which He built it.

Who "reformed" the Church? Who reintroduced the "pure" gospel? Luther, Calvin, Henry VIII, etc., differed one from the other in teaching. What credentials did any one of them exhibit in proof of his divine commission? Was any one of them a holy man? Did this new religion, which they preached, make people better, unite people in faith, improve morals? Has any one of these religions supplanted the old in a single country outside the one in which they originated? How about twenty-two forms of Lutheranism today, twelve of Presbyterianism, eighteen of Methodism, several of Episcopalianism? How about the stagnancy of Protestantism today in the world? Why are Protestant countries today either becoming Catholic or infidel? What about the divorces, the greater percentage of illegitimacy, of crime, etc., in Protestant countries? You will note that we are not alluding to the private character of the would-be reformers, which, in most instances, was most unsavory; we are referring solely to motives and results.

However, there is no need of our comment at all. We prefer, in fact, to have the reader peruse the following declarations of Protestant historians of repute, of men who hold no brief for Catholicity.

PROFESSOR VEDDER.

(Of Crozer Theological Seminary. Vedder, pp. 5, 6.)

"The most recent writers are inclined to discredit the story of his (Luther's) finding the Bible—as inherently incredible. They point out the facts regarding the circulation of the Bible, both Latin and Vernacular, and tell us that Luther must have taken great pains to keep himself in a state of ignorance, if he knew no more about the Bible than this

anecdote implies. The real difficulty is not so much with the incident as with the inferences that have been drawn from it. Protestant writers have often seized on the occurrence as proof of the darkness of the times, of the indifference of the Church to the instruction of the people in the Scriptures and have by comparison exalted the work of the reformers in their translation and circulation of the Scriptures. What the incident actually proves is merely Luther's own personal ignorance. If he did not know that the passages which he had heard in church did not constitute the whole Bible, there were nevertheless in Germany many who did know this."

HALLAM.

("Introduction to the History of Literature," I, p. 300.)

"Whatever be the bias of our minds as to the truth of Luther's doctrines, we should be careful in considering the Reformation as a part of the history of mankind, not to be misled by the superficial and ungrounded representations which we sometimes find in modern writers. Such as this, that Luther, struck by the absurdity of the prevailing superstitions, was desirous of introducing a more rational system of religion; or that he contended for freedom of inquiry, and the boundless privileges of individual judgment; or what others have been pleased to suggest, that his zeal for learning and ancient philosophy led him to attack the ignorance of the monks, and the crafty policy of the Church, which withstood all liberal studies. These notions are merely fallacious refinements, as every man of plain understanding, who is acquainted with the early reformers, or has considered their history, must acknowledge."

HARNACK.

("Contemporary Review," 1904, p. 859.)

"That the Reformation getting the upper hand among a portion of the German people was due first and foremost to the princes, who aimed at creating territorial churches for themselves, and being masters in their own houses. In this connection, however, we must not forget that in the larger towns and in the country districts the Reformation asserted the class-consciousness of certain aspiring orders in the community, and that on the other hand the knights of the Empire who were in a bad way economically attempted by its means to regain their previous position."

FROUDE.

("Short Studies on Great Subjects," p. 43.)

"Two generations ago, the leading reformers were looked upon as little less than saints; now a party has risen up who intend, as they frankly tell us, to un-Protestantize the Church of England, who detest Protestantism as a kind of infidelity; who desire simply to reverse everything which the reformers did.

"One of these gentlemen, a clergyman, writing lately of Luther, called him a heretic, fit only to be ranked with—whom do you think? Joe Smith, the Mormon prophet. Joe Smith and Luther, that is the combination with which we are now presented.

"The book in which this remarkable statement appeared was presented by two Bishops to the Upper House of Convocation. It was received with gracious acknowledgments by the Archbishop of Canterbury, and was placed solemnly in the library of reference, for that learned body to consult.

"So, too, a professor at Oxford the other day spoke of Luther as a Philistine, a Philistine meaning an oppressor of the chosen people, the enemy of men of culture, of intelligence, such as the professor himself.

"One notices these things not as of so much importance in themselves, but as showing which way the stream is running; and curiously enough in quite another direction we see the same phenomenon. Our liberal philosophers, men of high literary power and reputation, looking into the history of Luther, and Calvin, and John Knox, and the rest, find them falling short of the philosophic ideal, wanting sadly in many qualities which the liberal mind cannot dispense with. They are discovered to be intolerant, dogmatic, narrow-minded, inclined to persecute Catholics, as Catholics had persecuted them; to be, in fact, little if at all better than the popes and cardinals whom they were fighting against.

"Lord Macaulay can hardly find epithets strong enough to express his contempt for Archbishop Cranmer. Mr. Buckle places Cranmer by the side of Bonner, and hesitates which of the two characters is the more detestable.

"An unfavorable estimate of the reformers, whether just or unjust, is unquestionably gaining ground among our advanced thinkers."

REV. DR. PERCIVAL.

("Nineteenth Century," 46, p. 516.)

"Where are those who believe, as Luther taught it, the doctrine of imputed righteousness which he called 'Justification by faith alone'? The doctrine is extinct. What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ because 'where sin abounded there did grace more abound'? Who today believes the doctrine of Calvin on Reprobation, etc.? Most of these doctrines are as extinct as the famous dodo. And, as for Puritanism, that mighty power which for a time overthrew both altar and throne and founded a religious tyranny in New England in these western lands, what remains of it today except a pale, emasculated, swiftly dying sabbatarianism?"

CALVIN P. BOLLMAN.

(In "Signs of the Times," June, 1916.)

"It was in 1529, at the second Diet of Spires, that the German princes drew up and signed the protest that gave the name 'Protestants' to all who have since protested against the errors and principles of Romanism. At that diet, six of the German princes and a large number of the cities of the empire issued a formal protest against the action of the diet, denying the right of the majority to bind the minority in matters of conscience. Yet these same princes and the officers of those cities presently united in denying to others the very rights their protest asserted for all men."

EVIL EFFECTS OF THE REFORMATION.

STRAUSS.

("Life of Jesus, Evans' Translation," Vol. I, p. 18.)

"The Reformation effected the first breach in the solid structure of the faith of the Church. It was the first vital expression of a culture which had now in the heart of Christendom itself, as formerly in relation to paganism, and Judaism, acquired strength and independence sufficient to create a reaction against the soil of its birth, the prevailing religion. This reaction, as long as it was directed against the dominant hierarchy, constituted the sublime, but quickly terminated drama of the Reformation. In its latter direction against the Bible it appeared again on the stage in the barren efforts of deism; and many and various have been the forms

it has assumed in its progress down to the present time. The deists and naturalists of the seventeenth and eighteenth centuries renewed the polemic attacks of the pagan adversaries of Christianity in the bosom of the Christian Church; and gave to the public an irregular and confused mass of criticisms impugning the authenticity and credibility of the Scriptures, and exposing to contempt the events recorded in the sacred volume."

SCHILLER.

("History of Thirty Years' War," p. 8.)

"Fearful indeed, and destructive, was the first movement in which this general political sympathy announced itself: a desolating war of thirty years, which from the interior of Bohemia, to the mouth of the Scheldt, and from the banks of the Po to the coasts of the Baltic, devastated whole countries, destroyed harvests, and reduced towns and villages to ashes; which opened a grave for many thousand combatants, and for half a century smothered the glimmering spark of civilization in Germany, and threw back the improving manners into their pristine barbarity and wildness."

WOLFGANG MENZEL.

("History of Germany," II, p. 276.)

"The Protestants, blind to the unity and strength resulting from the policy of the Catholics, weakened themselves more and more by division. The Reformed Swiss were almost more inimical to the Lutherans than the Catholics were, and the general mania for disputation and theological obstinacy produced divisions among the reformers themselves. When in 1562 Bullinger set up the Helvetic Confession to which the Pfalz Association consented in Zurich, Basle refused, and maintained a particular Confession."

REV. DR. STOWE.

(Boston Herald, Dec. 15, 1905.)

"Mr. Emerson remarks in his Sovereignty of Ethics: 'Luther would cut his hand off sooner than write theses against the Pope if he suspected he was bringing on with all his might the pale negations of Boston Unitarianism.' In the same spirit and with the same limitations with which Mr. Emerson's remark is to be understood by discriminating readers, I say that our Puritan fathers never would have made the break they did with Catholic Christianity could they have

foreseen as the result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin."

CALVIN.

(Epis. 141.)

"It is of great importance that the divisions which subsist among us should not be known to future ages; for nothing can be more ridiculous than that we, who have been compelled to make a separation from the whole world, should have agreed so ill among ourselves from the very beginning of the Reformation."

MELANCHTHON.

(Liber. II, Epis. 202.)

"The Elbe, with all its waters, could not furnish tears enough to weep over the miseries of the distracted Reformation."

BEZA.

(Epis. ad Aud. Dudit.)

"Our people are carried away by every wind of doctrine. If you know what your religion is today, you cannot tell what it may be tomorrow. There is not a single point which is not held by some of them as an article of faith, and by others rejected as an impiety."

COBBETT.

("History of the Protestant Reformation," pp. 2-3.)

"The Reformation, as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation and rivers of innocent English and Irish blood."

JAMES GAIRDNER, C. B., LL. D.

(In "Lollardy and the Reformation in England," Vol. I, pp. 157-8.)

"The essence of heresy was not erroneous thinking—for all men are liable to that—but arrogance tending to contempt of the decisions of learned councils and the most approved judgments of ancient fathers. The Church offered no obstacle to thoughtful inquiry by which her tenets might be carefully tested, explained, or developed; but she did not love rough treatment of things sacred, by men ill-qualified to handle them.

"It is this state of matters which we now find it so dif-

ficult to realize. The right to private judgment is recognized and claimed by every one, and it includes, of course, the right of pronouncing very rash judgments on very insufficient grounds."

TULLOCK.

("Contemporary Review," Vol. 33, p. 582.)

"It is not to be denied that the origin of the (English) Establishment is mixed up with plunder, robbery and intrigue, and stands out even in the tortuous annals of the sixteenth century; that the annals run black and red, along some of the blackest and reddest pages of royal tyranny and government corruption."

STRICKLAND.

(Queens of England.)

"It is a lamentable trait in human nature that there was not a sect established at the Reformation that did not avow, as part of their religious duty, the horrible necessity of destroying some of their fellow-creatures on account of what they severally termed heretical tenets."

H. M. HYNDMAN.

("The Historical Basis of Socialism in England," pp. 14-15.)

"It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent it; it is not true that the monasteries, priories and nunneries were receptacles for all uncleanness and lewdness; it is not true that the great revenues of the celibate clergy and celibate recluses were squandered as a rule in riotous living. As a mere question of religion Catholicism was as good as any creed which has ever found acceptance among men. Abuses, doubtless there were, and most of them were bitterly attacked by members of the Church themselves; tyranny and persecution there were too, in many forms; but the Church, as all know, was the one body in which equality of conditions was the rule from the start."

PROF. F. YORK POWELL.

("Fortnightly Review," 74, p. 217.)

"The whole story of Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried on in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."

EDMONDO DE AMICIS (Prot.)
(In His Book on "Holland.")

"Near the market square stands the cathedral, which was founded toward the end of the fifteenth century at the time of the decadence of Gothic architecture. It was then a Catholic church dedicated to St. Lawrence; now it is the first Protestant church in the city. Protestantism, with religious vandalism, entered the ancient church with a pick-axe and a white-wash brush, and with bigoted fanaticism broke, scraped, rasped, plastered and destroyed all that was beautiful and splendid, and reduced it to a bare, white, cold edifice. I compared the dismantled appearance of the church with the magnificent cathedrals of Spain and Italy, where a soft, mysterious light shines from the walls, and where one meets the loving looks of angels and saints through the clouds of incense directing one's gaze toward heaven; where one sees so many pictures of innocence, so many images of pain that help one to suffer, that inspire one with resignation, peace and the sweetness of pardon; where the poor, without food or shelter, spurned from the rich man's gate, may pray amid marble and gold, as if in a palace. Comparing this church with those cathedrals, I perceived that I was more a Catholic than I had believed myself to be, and I felt the truth of those words of Castlelar: 'Well, yes, I am a free-thinker, but if some day I were to return to a religion, I would return to the splendid one of my fathers, and not to this squalid and nude doctrine that saddens my eyes and my heart.'"

J. CHARLES COX, LL., D., F. S. A.
(In "Journal of the American Institute of Architects.")

"One of the curious fictions invented by the apologists for the Reformation is that which asserts that this movement (i.e., destruction of artistic mediaeval pulpits) meant the exaltation of preaching and its immediate and wide extension. The exact reverse was the case; the Middle Ages were the great era of preaching. Separation from Rome changed all this, and preaching was very largely prohibited, partly because few clergy could at first be found who could be trusted to preach the new doctrines. The Regents of Edward VI demanded eight sermons a year in each parish church, but as two of these had to be devoted to emphasizing the 'detestable enormities' of Rome, and two to defending the claim of the

'Tiger's Club' king to be Head of the Church, it may be questioned whether the people got much good of it all after being whipped into church. Under Elizabeth the diocese of Lichfield contained at one time four hundred and thirty-three beneficial clergy of whom eighty-one were licensed to preach. After all, the eight sermons of Edward VII proved too onerous —and too dangerous—so Elizabeth in 1559 reduced the required number per year for each parish church to four.

"The pulpits had lost their occupation, the rack, gibbet and stake proving more efficacious in spreading sound theological doctrine, so of course they rapidly disappeared, and the loss was as great to art as it was to religion and public morals, for the pre-reformation examples that remain are of a very singular beauty and variety."

COBBETT.

("History of Reformation," p. 66.)

"All accounts agree that Luther was a profligate man."

MACLAINE.

("Notes Mosheim's Ecclesiastical History," IV, p. 87.)

"As Luther's obstinate, stubborn and violent temper rendered him unfit for healing divisions, he was not employed in these conferences."—(sc. Conference of Augsburg.)

ANDREW LANG.

("John Knox and the Reformation," p. 17.)

"Knox, as to the doctrine of 'killing no murder,' was, and Wishart may have been, a man of his time. But Knox, in telling the story of a murder which he approves, unhappily displays a glee unbecoming a reformer of the Church of Him who blamed St. Peter for his recourse to the sword. The very essence of Christianity is cast to the winds when Knox utters his laughter over the murder or misfortune of his opponents, yielding, as Dr. McCrie says, 'to the strong propensity which he felt to indulge his vein of humor.' Other good men rejoiced in the murder of an enemy, but Knox chuckled."

MACAULAY.

(Macaulay Essays: "Hallam's Constitutional History," Vol. I, p. 199.)

"They were, a king whose character may best be described by saying that he was despotism itself personified; un-

principled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."

CHAPTER II.

Protestantism Is Languishing.

We have already shown that there is no country in the world today which can, with truth, be denominated Protestant. The solidly Protestant countries of a century ago are either losing all definite faith or are becoming Catholic. In our own country, two hundred denominations with 150,000 ministers, a most active Y. M. C. A., etc., are powerless to stem the drift from the churches. Without any comment of our own we herewith present the testimony of Protestant church leaders to support our charge:

BISHOP SELLEW.

(Methodist—September, 1910.)

"The spirit of Protestantism is declining in America with the progress of Catholicism. It is dying, and will soon be a thing of the past."

REV. DR. ALGERMAN S. CRAPSEY.

(At Boston Convention of the Free Religious Association.)

"Most of the Protestant denominations are drifting backward, gravitating toward the Catholic They are losing their intellectual leadership by not keeping pace with the scholars. Protestantism will follow and obey the law of gravitation, disintegrate, and thus lose all power."

REV. DR. LATHAM.

(Chester, Pa.—Presbyterian.)

(From the Philadelphia Record, January 23, 1912.)

"In the last five years 243,000 members have been thrown into the 'scrap heap,' with few, if any, to return to the

church, while in the past year there was a gain of only one one-hundredth of one per cent."

He said he had, as he looked over the church statistics each year, become more and more alarmed, and it was only recently that he felt he had solved the problem. Did the fault lie with the ministers, or were the elders to blame for the ever-increasing scrap heap?

"I finally have arrived at the conclusion that the cause of the loss of membership, and the danger which threatens to destroy our church, is all owing to the attention of all these people being directed in the wrong channels. We have been working to get the men and women, which has proved a sinister failure, because when they were children they were not trained in the principles of their religion."

DR. WASHINGTON GLADDEN.

(In "Everybody's," 1915.)

"We have just had in Columbus a national convention to study the conditions of the rural churches. Representatives were here from all the leading denominations; the President of the United States was present and made a most intelligent and sympathetic address. The facts which came to light in the various reports are serious, not to say alarming. They show that a large percentage of the rural churches in this country are either stationary or decadent in membership. The population of many of these rural communities is decreasing, but the church membership is decreasing faster, in many cases more than twice as fast.

"A survey of the state of Ohio is being made. The statistics thus far taken seem to show that about six per cent of these open country churches have individual ministers and only about a quarter of them have as much as half a minister; twenty-three per cent have one-third of a minister; twenty-seven per cent only one-fourth; fourteen per cent only one-fifth, and five per cent only one-sixth. It appears to be the rule that the more churches there are in a community, of say 1,000 persons, the fewer church members there are."

Rev. W. H. Miley, D. D., (Presb.), Superintendent of Evangelism, prepared in 1915 a table of statistics which contains some extremely interesting facts on Southern Presbyterianism. Some items are as follows:

"Gain in membership in the Protestant churches in America in twelve months, less than 2 per cent.

"Gain in membership of Southern Presbyterian church, last year less than 3.3 per cent.

"Churches reporting no converts last year, 1,399.

"Churches making no report last year, 98.

"Total number not reporting a single convert last year, 1,497.

"Per cent of churches not reporting a single convert, 44.

"Many other churches report results that are wholly inadequate.

"That is, it has taken, on an average, 20 Christians 365 days to lead one soul to Christ!

"The synods of the various States report as follows: South Carolina, one convert to 28 members; Kentucky, one convert to 22 members; Georgia, Mississippi, Missouri and North Carolina, one convert to 21 members; Alabama and Arkansas, one convert to 20 members; Virginia, one convert to 18 members; Tennessee and Texas, one convert to 17 members; Florida, one convert to 16 members; Louisiana, one convert to 13 members; Oklahoma, one convert to 11 members."

REV. CHARLES E. AKED.

(Pastor Fifth Avenue Baptist Church, New York—At a Bible Conference of Ministers at Winona, Ind., 1909.)

"None of our churches are able to hold the gains we made in the past. The people are growing more and more indifferent. There must be something radically wrong with our preaching or our system of work. I am not talking without knowledge and investigation. I have prepared carefully the statistics on the subject.

"My figures show that 335 churches in Manhattan borough, New York, only gained 386 converts in one year—the statistical year just ended. There are 7,500 barren churches in Congregational, Methodist, Presbyterian and Baptist denominations."

This last statement appeared to cause great indignation among some of the ministers.

"It is unnecessary that my hearers agree with me. I have simply addressed you frankly on a subject in which we are all interested. Let those who do not agree with my view

get busy with the facts, and if my contentions are erroneous show them to be so."

REV. CHARLES EDW. STOWE.

(Congregationalist—Son of Harriet Beecher Stowe—
Boston Herald, Dec. 15, 1905.)

"Our Puritan fathers never would have made the break that they did with Cathoiic Christianity could they have foreseen as a result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration, nor power to lift us above the weight and weariness of sin., Thank God, this is not true of all Protestantism! The great doctrines of Catholic Christianity are still believed and preached in many of our churches. But, alas! it is only too true that the heavenly city, which our Puritan fathers yearned for and sought with prayers and tears, has become to many of their Christless descendants a frigid city of ice palaces, built of pale negations, cold, cheerless, shining in a pale winter sun with an evanescent glitter of a doubtful and unsubstantial intellectual worth.

"As the icebergs from the frozen North floated with the ocean currents only to be melted and disappear in the warm waters of the equator, so shall these transcendental ice mountains melt in the warmer currents that the Holy Spirit will bring to human hearts from our crucified but now risen and glorified Lord.

"The full, rich, glorious Christ of Catholic Christianity has been dragged from His throne by these advanced thinkers (God save the mark!) and reduced to beggary. A pale, bloodless emaciated Syrian ghost, He still dimly haunts the icy corridors of this twentieth century Protestantism, from which the doom of his final exclusion has been already spoken.

"There in their boundless arrogance and self-assertion they turn upon those of us who still cry with Thomas before the Risen One, 'My Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me most gratefully and lovingly I turn to the Church of Rome as a homeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yea, for the living God, and hence so restless and dissatisfied. The husk of life's fruit is growing thicker, and its meat thinner and dryer every day for

the vast majority of our people. In many and important respects life was brighter in the so-called 'dark ages' than it is today. The seamless robe of Christ is rent into hideous fragments and trampled in the dirt."

REV. BERNARD I. BELL.

(Fon-du-lac, Wis.—In "The Living Church," Feb., 1916.)

"The missions in Latin America apparently cost in the neighborhood of a quarter of a million dollars a year, or about one-fifth of all the money contributed for all missions each year. This is quite a generous proportion, and we have every right to ask what results are being accomplished by spending it thus.

"But surely there must have been much growth in Latin America to compensate for this expenditure. Yes, in five years, from 1910 to 1915, we gained in all the jurisdictions put together 720 communicants, a gain of nine per cent. Say that we spent a million dollars in those five years. That would mean that each new communicant cost the general church about $1,316."

The following extract from the sermons of the Rev. Dr. Rose, a learned divine of the Church of England, and "Christian Advocate of the University of Cambridge," presents a graphic sketch of German preachers (Rationalists):

"They are bound by no law, but their own fancies; some are more and some are less extravagant; but I do them no injustice after this declaration in saying, that the general inclination and tendency of their opinions, (more or less forcibly acted on) is this: That in the New Testament we shall find only the opinions of Christ and the Apostles adapted to the age in which they lived, and not eternal truths; that Christ Himself had neither the design nor the power of teaching any system which was to endure; that, when He taught any enduring truth, as He occasionally did, it was without being aware of its nature; that the Apostles understood still less of real religion; that the whole doctrine both of Christ and the Apostles, as it was directed to the Jews alone, so it was gathered from no other source than the Jewish philosophy; that Christ Himself erred (?), and his Apostles spread His errors, and that consequently no one of His doctrines is

to be received on their authority; but that, without regard to the authority of the books of Scripture, and their asserted divine origin, each doctrine is to be examined according to the principles of right reason, before it is allowed to be divine."

CHAPTER III.

Other Signs of Protestantism's Decline—The Schemes Adopted to Get People to Church.

For some years the Protestant ministers of our country have been seeking to increase the size of their congregations by carrying display advertisements in the daily newspapers, or by choosing some special Sunday for a large attendance and then enlisting every means of publicity to bring out the people. The invitation "Go to Church Sunday," placarded on bill-boards, hotel walls, in street cars, etc., arrests the attention of people in every city and town once or twice a year. This failing, the most extraordinary means are employed to fill the churches; following are some examples:

INTER-OCEAN.
(February 6, 1912.)

"Hillside, N. J., Feb. 5.—Church services, opened with an excellent imitation of a college yell and interspersed by music from a choir of whistling boys, is the novel winter program at the Methodist church here, of which the Rev. William Bird is pastor. The experiment was tried for the first time last night and is pronounced a complete success by the minister.

"The choir boys lined up on the platform at the opening of the services and gave their 'club yell,' which is as follows:

"'Say, my friend,
Have you seen
Second Timothy,
Two fifteen?

First Thessalonians,
Five twenty-two,
Tells you exactly
What to do.'

"Then they whistled 'Stand Up, Stand Up for Jesus,' 'Wonderful Words of Life,' and other popular hymns."

REV. D. M. STEELE (Prot. Episc.)
(Philadelphia, Dec. 9, 1915.)

"Free cigars and lemonade, shirt sleeve socials and brass band concerts will serve only temporarily."

LOOKOUT.
(June 27, 1915.)

"The Christian Work recently contained a timely article on 'The Ban of the Protestant Kitchen.'

"The Protestant kitchen is the center around which a new type of church architecture is being developed. The kitchen calls for a dining-room, parlors, club rooms, a gymnasium, and at present indicates the speedy coming of the church dance-hall. As the kitchen takes precedence in the activities of the church, so the 'workers' come to be the prominent leaders in the life of the church. Other qualities and capacities which surely are of equal worth are crowded into the background. Church work is secularized, if not commercialized, society-ized and not spiritualized. The prayer service becomes secondary to the church supper and 'club night.' Getting people out of the 'sociable' becomes a greater concern than getting them out to church services. To 'get acquainted' with each other becomes more imperative than to 'acquaint thyself with God'!"

REV. L. P. CAIN.
(Chicago, Oct. 10, 1915.)

If the swinging doors are bolted and you've got a little hunch
That your palate's kind o' dusty and you crave a little lunch,
Or if for sociability you feel inclined to search,
Don't leave for "east of Suez"; just drop around the church.

"Our members have caught the spirit of the thing, and I think the 'open door' services will be a regular Sunday institution with us from now on. Some have offered to donate refreshments and others have evinced a desire to furnish funds to fitting up a more agreeable, cheerful room in which to meet

and serve tea. In this way the young people especially can spend their afternoons at the church."

ITEMS CULLED FROM THE DAILY PRESS

"In order to attract a crowd at his church, Rev. T. Barker, of the First Congregational church, Maywood, led a brass band of thirty-six pieces through the streets of that suburb. Seven hundred people followed the band to the church.

" 'My method in church work may appear novel,' said Mr. Barker, 'but it has the support of the leading members of the church and of several wealthy men and women of the town who have promised to stand by me in a religious campaign.' "
—**Inter-Ocean (Chicago), May 27, 1911.**

"Springfield, Ill., Oct. 5.—The Rev. Charles E. Campbell, pastor of the Presbyterian church at Taylorville, has decided to add vaudeville to his Sunday evening service in the hope of drawing a larger attendance. In the local newspapers today he announced that on next Sunday evening before the sermon the pastor would perform the famous handcuff act, releasing himself in ten minutes. Permission is given the audience to examine the chain and to furnish the padlock if so desired."—**Chicago Tribune, Oct. 6, 1909.**

"New York, Oct. 3, 1915.—The Rev. Robert B. Kimber, rector of St. Andrew's Episcopal church of Richmond, Staten Island, said today that the attendance at the morning service was increased 30 per cent by his 'check your baby at the door' system. Fifteen babies were left in the parish house in care of a trained nurse while mothers listened to the sermon."

"Southington, Conn., July 13, 1909.—Well-buttered brown bread and hot cocoa served by the Rev. Fosdyke B. Harrison and his wife proved another innovation at the First Congregational church."

Charleroi, Pa.—To stimulate interest among the men of his congregation in Wednesday evening prayer meetings, the Rev. W. G. Carl, pastor of the First Baptist church, has changed the name to "lodge."

Inside and outside doors have been provided with wickets, and the password will be "green elephant" for the first night. He has announced deacons will be stationed at the doors to admit those of the men who wish to enter ceremoniously.—**Chicago Herald, Nov. 9, 1914.**

Omaha, Nebr., Aug. 21, 1916.—A church roof garden, with flowers, comfortable chairs, lights, and only the sky overhead is the dream which Rev. Harry V. Foster of Dundee Presbyterian church, Omaha, cherishes as the ideal of the future. "If churches would build roof gardens for us on summer evenings, ministers would not be preaching to empty pews and moving picture houses would not be doing so thriving a business," he says.

"The sparking parlors at the Central church of Christ, Osceola, Ia., will be continued.

The Rev. Finis S. Idleman, former pastor of the church, was successful in making popular the church parlors among the young people of the church and the community. The parlors were filled each Sunday afternoon. Refreshments were served at 5 o'clock. The Rev. W. A. Schullenberger, the new pastor, is enthusiastic over the feature of work among young people, and will see to it that the parlors and entertainment are even more popular.—**Des Moines Evening Tribune, May 12, 1916.**

Atlanta, Ga., Sept. 23, 1916.—A new departure in church entertainments will be a "Cabaret Social" at the First Christian church, corner Pryor and Trinity avenue, on next Friday evening at 8 o'clock.

The Bible school has direct charge of the entertainment, and is going to introduce new and unique stunts galore for the enjoyment of its guests.

The side show feature will be in evidence, one of the most interesting being a trip to the moon on the Airship Arnot, the experience of a lifetime. Surprises and pleasures will abound on all sides.

New York papers on Monday, October 30, 1916, announced that the "Go-to-Church Sunday," the day before, brought out an attendance of Protestants estimated by the chairman of the "Go-to-Church Sunday" Committee as the largest in any single Sunday in the history of the city. This remarkable Protestant attendance was given as 168,200. Meantime, in Catholic churches where every Sunday is "Go-to-Church Sunday," about a million Catholics worshipped.

"St. Louis University will be the first American institution to send an expedition to Central America, Dr. Tobey said, and the research field there is virtually undeveloped.

Because of the ravages of the diseases the party will investigate, the trip will be extremely hazardous. Another party headed by Rev. William Agnew of St. Louis University, is making geological investigations, in the Grand Canyon."—**St. Louis Republican, July 20, 1915.**

CHAPTER IV.

Drifting from Jesus.

One of the causes of the dissolution of Protestantism is the skepticism, quite frequently boasted of, by pastors themselves. It is not at all uncommon to witness some of them knocking the props from under Christianity itself by denying the divinity of Christ, the virgin birth of Jesus, the inspiration of the very scriptures on which they claim the Christian faith is to be wholly based. Below we quote from a few such ministers, and the reader will quickly perceive our meaning:

REV. GEORGE JACKSON.
(Methodist—Toronto, Canada.)

"A precise theory of the origin of the universe and of man and sin is surely no essential part of the Christian faith."

PROFESSOR VOTAW.
(University of Chicago.)

"The Bible is not connected with twentieth century life, and we should not be a first century people. We should make our own Christianity for our own age."

DR. BORDEN BROWNE.
(Prof. at Meth. Sem., Boston.)

"It is my firm conviction that the changes in the belief and creeds of our church have been for the better. I know of only a few serious people, like the Jaspers, who would be willing to go back in science, in political economy and in religion to a time twenty-five years ago."

BISHOP GORE.
(Anglican—Birmingham, England.)

"I see around me in my room today five or six books recently written by clergymen of the Church of England in

which either doubt is thrown on the actual occurrence of the miracles of the Gospels, and especially of the miracles connected with our Lord's Person which are affirmed in the Creeds, or it is plainly denied that they really took place. This constitutes a new and very serious situation."

BOSTON TRANSCRIPT.
(April 11, 1916.)

"The admission, by a practically unanimous vote, by the New York Presbytery, of three candidates for ordination who were unable to meet the old doctrinal requirements, emphasizes the tendency of the churches toward the current liberalization of standards."

WEEKLY WITNESS.
(New York, May, 1916.)

"Union Seminary is the fountain head of this infidelity. No church which desires to be truly Christian should take a pastor from Union Seminary without making very careful investigation to make sure that he has not been infected with the virus of skepticism."

REV. W. R. YARD.
(Delavan, Wis., Oct. 9, 1916.)

"The soul, just for itself, is not worth saving; Christ never asked anybody to be religious for the sake of saving his soul.

"We believe firmly in a hereafter, but the hereafter will take care of itself if we do our duty now. I am not interested in the life after death. What concerns me is the work of today. This is a great big world, the world of the present, and the kingdom's business is to be done here."

REV. CHAS. F. AKED (Bapt.)
(San Francisco, Cal., Feb. 1, 1916.)

"It has been said that Jesus Christ was God, but no New Testament writer has said so. You get that idea from the creeds made by man. Nor is there any reference to the trinity in the New Testament. Mark, John, Luke and Paul say nothing about Jesus having come into the world in a miraculous way. I prefer to stand with them. What do we mean by saying that Jesus was divine? It is a question of quantity and not of quality."

REV. EDWARD CUMMINGS (Cong.)

(In an address before the Free Religious Association, Boston, Aug., 1916.)

"The religion of the cross is a failure. I believe the Christian world is tired of it. The cross was a great mistake, a woeful tragedy. How much better would it have been if the Master could have gone on unfolding the truth to the world, and clearing the old doubts and misconceptions which have given the world such endless difficulty!"

REV. H. P. NICHOLS.

(Pastor of Trinity Church, New York, in "Temporary and Permanent in New Testament Revelation, p. 120.)

"There are words of His that do not, as they stand, help our discipleship, words that we wish were not there, words we feel constrained to explain away. The key at once to the difficulty and its removal is found, I am confident, in an honest sifting from Christ's teaching of inevitable temporary elements."

REV. DR. MILLS (M. E.)

(Wheeling, W. Va., Register, May 11, 1914.)

"It is said that the Catholic Church is gaining ground in France and Germany and even in the United States. What wonder and why not? If the aspersions which have been put upon Christ and His mother by some of our Protestant preachers and teachers are to be entertained without protest or with tacit approval, then Protestantism deserves to lose ground."

INTER-OCEAN, CHICAGO.

(Commenting on the action of churches in dropping "Creeds.")

"Reasoning by analogy, many Christian laymen must indeed feel, however confident of maintaining their own religious solvency, that religious bankruptcy really threatens the church as a whole. For what do the advocates of the creedless church really propose and on what do they take their stand? They propose that all differences and distinctions of doctrine shall be dropped and that Christian people shall agree, without effort to define how, simply to love God. On that they take their stand as creed enough. Now, suppose an army agrees that a sufficient plan of campaign may be expressed in the words 'Beat the Enemy,' or that a political party is formed with no other platform than 'Good Govern-

ment,' and refuses to define its position further. We all know what would happen to such an army or party. And it is hard to see how anything different can happen to the Christian church when it merely says 'Love God' and stops there. The leaders of an army or a party must be sure they know, and their followers must at least be sure that their leaders know, how the enemy is to be beaten or good government attained. Merely going after the thing desired will not get it. There must be a method in which those who are to get it have confidence. Yet the advocates of the creedless church repudiate methods or systems altogether, and merely say 'Love God and you will be saved.' No wonder that the flock, seeing its shepherds point only to a goal and giving no sign of a road, wanders in bewildered circles."

REV. A. E. MAGARY.

(In "The Ladies' Home Journal," April, 1916.)

"The following analysis is the result of a careful examination of 800 sermons preached from American pulpits in the last five years. I have reason to believe that these groupings fairly answer the question: 'What do preachers preach about?'

"Last Thanksgiving Day there was an epidemic of sermons on national defense and foreign relations. All over the land preachers were setting up as statesmen. . . . Many preachers would be astonished to learn how much time they spend apologizing for the church, urging its claims and telling it how to be efficient."

BISHOP WILLIAM M. BELL (U. B.)

(The Los Angeles Examiner, April 24, 1916.)

"Our thoughtlessness, headlessness, scant measure of spiritual experience and social passion, with the deadening and stupefying effect of our long persistence in self-complacent isolation, with attendant wasteful and at times well nigh brutal competitions, all conspire to delay the needed realignment. It is confessedly difficult, but it can be done. From top to bottom American ecclesiasticism is in need of constructive reorganization. It will instill a Christian central control as the only method by which we can now escape from exhaustive, non-constructive, sectarian strife and dissension."

DR. PAUL HAUPT.

(John Hopkins University, May 9, 1916.)

"A scientific investigation would show that the Biblical passages on which the various creeds are based are misinterpreted. Our English Bibles are not critical translations, but popular versions for devotional purpose. The authorized version of 1611 was based on the Bishops' Bible of 1568, which was a very unsatisfactory production."

BISHOP NEELY (Methodist.)

(Philadelphia Record, March 21, 1916.)

"While the external organization of Methodism remains the same, the internal organization is being so changed that if it continues much longer there will be nothing left.

"Another thing that is hurting the church are those who have taken the oath to preach the doctrines of Methodism, but preach what they please and then sneer and laugh about it. Destructive agitators who insist that there is nothing settled in churches, are 'tearing things up by the roots.'"

REV. B. M. GEMMILL (Presbyterian.)

(Philadelphia Record, March 21, 1916.)

"I have known ministers to get up before a congregation, and instead of speaking on some scriptural text, have spent their eloquence in airing their own personal doubts regarding the very fundamental truths of religion. Instead of strengthening or explaining the scriptural stories they succeed in eradicating whatever religious convictions the members of the congregation may already have. The work of such preachers is destructive, for they imprint a deep materialism in the people which is subversive of the Christian faith. Such ministers practically acknowledge that because some of the scriptural truths are hard to understand, it is wise to accept as few of them as possible, and in a convenient manner to suit their own ideas."

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